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WASHTENAW JEWISH NEWS

December 2016/January 2017 Kislev/Tevet 5777 Volume XVI: Number 4 FREE

Beth Israel's Social Action Committee will host brunch and film premiere

Elliot Sorkin, special to the WJN

On January 22, at 10:30 a.m., Beth Israel Congregation will host the Michigan premiere of parts of a documentary in progress about Rabbi Abraham Joshua Heschel, Praying With My Legs. Filmmaker Steve Brand will join attendees via Skype. Rabbi Alana Alpert, who is among those interviewed in the film, is the rabbi at T'chiyah in Detroit, guest rabbi at the Ann Arbor Reconstructionist Congregation, and leader of Detroit Jews for Justice, will also make remarks. As Steve Brand notes, most Americans—and even most American Jews—know little if anything about Heschel's life and work. Some may recall Heschel's friendship with Dr. Martin Luther King, and their presence at the front of the line on the 1965 Selma march.

Brand continues:

He was among the most widely respected Jewish thinkers of the 20th Century, author of God in Search of Man, and The Prophets. Yet Heschel was compelled by his religious beliefs to leave the confines of his study to fight for human dignity, immersing himself in the struggle for civil rights, the religious opposition to the war in Vietnam, and the dismantling of two thousand years of Catholic anti-Semitism at the Second Vatican Council. The task, he believed, was to "humanize the sacred and to sanctify the secular." A pioneer in inter-religious dialogue, he taught, "We must choose between interfaith or internihilism… no religion is an island." His call for reverence for the innate dignity of every human being and his warning against the dangers of religious fundamentalism are searingly relevant in our world of bitter partisanship and demonization of the other. Heschel's is a voice of conscience for all time.

The program's proximity to MLK Day provides an opportunity to honor Dr. King and Rabbi Heschel's friendship. Heschel's yahrtzeit is on the 18th of Tevet, which is on January 16 this year, the day Dr. King's birthday is observed.

PHOTO COURTESY OF AP IMAGES

Rabbi Abraham Joshua Heschel, second from the right, and Rev. Martin Luther King Jr. in Selma 1965.

In addition, the brunch will honor Beth Israel volunteers past, present and future, who make the community a better place. There is no charge for the brunch, but RSVPs are requested. RSVP by January 17, to office@bethisrael-aa.org.

Attendees will also have the opportunity to make donations to support completing the film and/or to the vital work of Detroit Jews for Justice. Co-sponsors for the program are still in formation, and will be announced as the event draws closer. ■

One mitzvah, one candle, one community

Jessica L. Gillespie, special to the WJN

One mitzvah leads to another. If you give of yourself you can help each other. One mitzvah leads to another. To be righteous is very good." Those words are a powerful quote from a well-known children's song, "One Mitzvah," by composer Susan Shane-Linder that is meant to help children understand that performing mitzvot is about choosing to do good things and be good people. Of the many mitzvot Jews are called to do, tzedakah is one of the most powerful and certainly one of the most popular, but tzedakah is not charity, as it is all too often translated. Rabbi Bradley Shavit Artson says, "Tzedakah is not about giving; tzedakah is about being. Let's reflect together about who we truly are." Tzedakah is the concept that one is obligated to give of oneself to show kindness to fellow human beings and hence improve one's inner self, but not to seek or receive praise for doing so. Children learn at some point that tzedakah is related to another Jewish concept, tikkun olam or repairing the world. These complex and reflective ideas are not learned overnight, but learning about them begins in childhood.

Ira and Andrew Horowitz

Adults share these ideas in ways children can understand. How do adults teach children about giving tzedakah and honoring tikkun olam? How do parents teach their children that their participation in mitzvot impacts the world around them and strengthens their Jewish identity? How are these values passed on to the next generation?"

continued on page 2

Israel's Batsheva Dance Company returns to Ann Arbor for two performances

Mallory Shea, special to the WJN

University Musical Society (UMS) will welcome the Batsheva Dance Company for two performances: Saturday, January 7, at 8 p.m. and Sunday, January 8, at 2 p.m. in Ann Arbor's Power Center (121 Fletcher Street).

Batsheva Dance Company has been critically acclaimed and popularly embraced as one of the foremost contemporary dance companies in the world. The company draws dancers from Israel and abroad. It maintains an extensive performance schedule locally and internationally with over 250 performances and over 75,000 spectators per year.

The company was founded in 1964 by the Baroness Batsheva de Rothschild, who enlisted Martha Graham as its first artistic adviser, a role that she held until 1975. Ohad Naharin assumed the role of Artistic Director in 1990 and propelled the company into a new era with his adventurous curatorial vision and distinctive choreographic voice. Mr. Naharin is also the originator of the innovative movement language, Gaga, which has enriched his extraordinary movement invention, revolutionized the company's training, and emerged as a growing international force in the larger field of movement practices for both dancers and non-dancers.

In Ann Arbor, the company will perform the North American premiere of Last Work, Naharin's new evening-length piece performed by 18 dancers. With its shifts from sustained, meditative movement to frenzied bursts of energy, this exploration of human motion—and emotion—generates powerful images that will not soon be forgotten.

For ticket information, go to ums.org or call (734) 764-2538. ■

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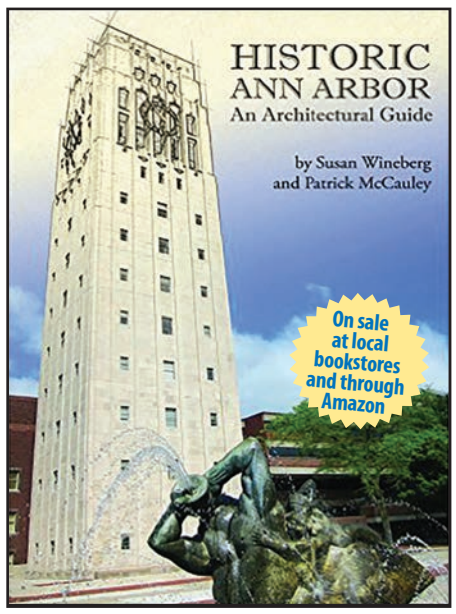
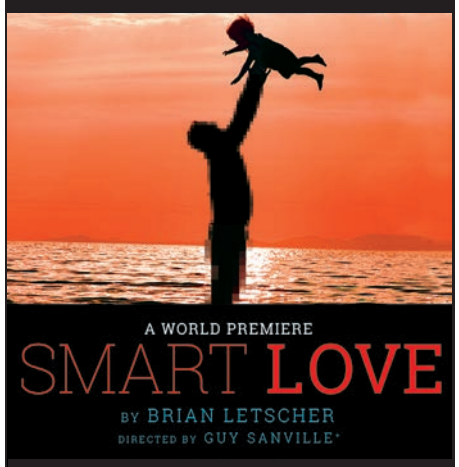


the PurpleRose theatre company



Jan. 19 - March 4 2017
Smart Love is the darkly comedic story of a brilliant young man struggling with his father's sudden death and the revelation that his parents' marriage wasn't everything he was led to believe. This world premiere play explores the implications and possible ramifications of artificial intelligence and science in general, with humor, heartache and potentially devastating consequences. It probes the age-old question: just because we can do a thing, should we?
**Contains adult language.*
FOR TICKETS:
734·433·7673 or
PurpleRoseTheatre.org

With fires out in Israel, it's time to rebuild

by Donna Breitbart

November 28, New York. Following six days of devastating fires that ravaged Israel, Jewish National Fund (JNF-USA)is stepping up fundraising efforts to raise the many millions of dollars needed to help the nation recover. Since Tuesday, November 22, approximately 10,000 acres of forests have been destroyed by fires. Some 137 people have suffered fire-related injuries. At least 569 homes burned down throughout Israel and in Haifa alone, more than 700 homes were damaged, 37 were destroyed, 400 are uninhabitable, and 75,000 residents were evacuated.

"For a week our beloved homeland was engulfed in devastating fires forcing hundreds of families to abandon their homes on the front lines," said JNF-USA CEO Russell F. Robinson. "We are on the ground in Israel every day improving lives, but now we are needed more than ever. To answer the great need, we have launched a special campaign for the intensive reforestation of areas destroyed by fires, as well as critically needed firefighting trucks and equipment."

JNF-USA's partners involved in the firefighting efforts include Keren Kayemeth LeIsrael (KKL-JNF), Israel Firefighters and Rescue Services, Green Horizons, Gush Etzion, Halutza, HaShomer HaChadash, JNFuture Israel, LOTEM, Makom, Nefesh B'Nefesh, Tor Hamidbar, Western Galilee Now, and others. All have been working around the clock helping those impacted by the fires.

Daniel Atar, KKL-JNF Chairman of the Board of Directors commented, "As the principal caretaker of the land of Israel, this event has been especially brutal not only for the many thousands of residents forced to leave their enflamed homes, but also because of the destruction it caused to the environment and landscape. For more than a century, KKL-JNF has planted and cared for 250 million trees that have made Israel the green fertile country it is. This fire set us back many years and it will take a lot of time and effort to rebuild and regrow."

Yoram Levy, national spokesperson for the Israel Firefighters and Rescue Services said that this series of fires were some of the worst the country ever experienced. "What made this incredibly difficult to fight, more so than the Carmel fire in 2010, was the number of blazes that took place simultaneously all across Israel," said Levy. "We had every firefighter across the country fighting the fires and witnessing extensive damage to infrastructure, housing, and land from the north to the south and east to west. Thankfully, we experienced no casualties among our members and are now returning to normal conditions but now we have to look to the future and order many tons of new equipment to replace what we lost."

PHOTO CREDIT: DAVID MUSHKIN
An Israeli firefighter in Haifa

JNF-USA's fundraising efforts include raising $10,000,000 to purchase firefighting apparatus (550 new trucks needed), equipment and gear, and staffing rangers for the Elite Forest Protection Unit, a new watchtower in Helez, and drones. Additionally, funds are being raised to assist JNF-USA partners including Nefesh B' Nefesh, LOTEM-Making Nature Accessible, Gush Etzion, and Green Horizons.

Jewish National Fund-USA is on the ground today and every day building a stronger, healthier, more secure Israel. In cooperation with KKL-JNF, partner organizations, first-responders, and firefighting battalions, JNF-USA is working to address both the immediate needs and those that will arise tomorrow for the land and people of Israel. ■

One mitzvah, one candle, one community, continued from page 1

Everyone is invited to the fourth annual One Candle for Tzedakah at the Jewish Community Center of Greater Ann Arbor on Thursday, December 15, 6–8 p.m. The goal of this event has always been to give, but this year participants will have the opportunity to have a deep and immediate impact in their own community. The JCC is again partnering up with Jewish Family Services of Washtenaw County to help those in need during this Chanukah season, however the format will be a little different.

JFS has been at the fore of relocating refugee families from the Syrian civil war in the surrounding areas. Despite their hard work and dedicated efforts, many of the families are still left with needs that neither JFS nor the families are able to meet. This year, instead of simply asking attendees to provide toys, JFS will share a list of the genders and ages of the children in these families, and perhaps some of the items the children are hoping to receive. This information will be hung on tags from the PVC menorah in the atrium of JCC (as well as putting the information on the JCC website). Families can come by the JCC and choose the child or children they would like to "adopt" for the holiday season. They can then shop together for gifts for that child, helping their family connect with tzedakah and mitzvot on a practical and meaningful level. Participants should attach the tags they picked to the gifts for the child.

The One Candle for Tzedakah event celebrates the Hanukkah holiday and the mitzvah of shopping for children who would otherwise not have a joyful holiday themselves. The event will begin with games and a giant gift-wrapping party. Attendees can stop at one of the many wrapping stations to wrap the gifts they purchased for their "adopted child," then stop at the card station to decorate a card welcoming the children to Michigan. There will of course be Chanukah-themed games and a holiday dinner provided by caterer Karan Balmer.

Midrash *Tanna D'Vei Eliyahu Zutta 1* says, "Great is Tzedakah, for since the day the world was created until this day, the world stands upon Tzedakah."

Community members who are interested in participating, but are unable to attend the event, can follow all the instructions above and drop the gifts off at the JCC with the tags attached. The cost of One Candle for Tzedakah for J-members is $10 per person or $25 per household; the cost for non-members is $15 per person or $35 per household (household includes up to two adults and children under 21 living at the same address). To register or to request more information, visit jccannarbor.org or call (734) 971-0990, and ask for Jessica Gillespie, family programs coordinator, or email at jessicagillespie@jccannarbor.org. ■

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Extra copies of the *Washtenaw Jewish News* are available at locations throughout Washtenaw County.

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Festival of Lights honors Washtenaw County's interfaith effort to serve refugees

Shrina Eadeh, special to the WJN

Over the past year, Jewish Family Services of Washtenaw County has teamed up with several local congregations and secular organizations in an interfaith, grassroots effort to welcome refugees to Washtenaw County. Dubbed the Welcome Wagon initiative, JFS has joined Temple Beth Emeth, Beth Israel Congregation, Westminster Presbyterian Church, The Church of Jesus Christ of Latter Day Saints, First Congregational Church, Blue Ocean Faith, St. Clare's Episcopal Church, the Zen Buddhist Temple, the University of Michigan's Refugee Assistance Program, Washtenaw Refugee Welcome and other congregations and other groups to take on numerous volunteer responsibilities involved in resettling refugees in Washtenaw County. In the last six months alone, the Welcome Wagon has had over 250 new volunteers sign up to assist in JFS resettlement efforts. JFS has been humbled and inspired by the response of the community.

JFS will host its Festival of Lights, a community-wide, multi-media benefit concert, on Sunday, December 11, to support its refugee resettlement program and honor the interfaith efforts of the Washtenaw community. The event will be co-chaired by Robby Griswold, Community Partnerships coordinator and Diversity and Inclusion chair at Zingerman's, and recent JFS board member and resettlement volunteer Patty Benson. The Festival of Lights will be held at Genesis Ann Arbor, and will run from 3-5:30 p.m. From 3–4 p.m., guests will enjoy catering from Amanda's Kitchen, and explore a professionally mounted Photovoice project that will be created at JFS this fall. Co-facilitated by JFS' Resettlement Director Shrina Eadeh and social worker Abbie Lawrence-Jacobson, Ph.D., Photovoice is a photography project that JFS' refugee clients will take on as a means to share and reflect on their experiences with the wider community.

The main portion of the Festival of Lights will be a concert featuring musical numbers from a variety of local congregations and community groups that are involved in the resettlement effort. JFS is grateful to have Shawn McDonald, musical director at Westminster Presbyterian Church, and Regina Hayut, cantor at Temple Beth Emeth, serving as musical directors. McDonald and Hayut are organizing the concert, a major undertaking involving many different community choirs and artists, and will plan one group musical number for the end of the concert so that everyone in attendance may participate. Tickets to attend Festival of Lights are available for a $20 suggested donation, with a sliding scale available. For more information or to register online, visit www.jfsannarbor.org/festival-of-lights or call (734) 769-0209. ■

Chabad Chanukah celebrations

Sora Gordon, special to the WJN

The temperature is dropping, snowflakes are swirling, and the holiday spice lattes are back in stock, paving the way for everyone's favorite holiday season… Chanukah! Nothing heralds holiday cheer quite like lighting the menorah surrounded by family, friends, and piles and piles of jelly donuts, except perhaps doing so with Chabad.

Chabad of Ann Arbor strives to consistently create new and creative ways to fill the Jewish holidays with joy for everyone from children to adults alike. The eight days of Chanukah provide for multiple opportunities to create amazing holiday events so that everyone from the youngest baby to the oldest bubby can experience something special during this festival of light. That's why Chabad of Ann Arbor has a tradition of creating unique and innovative menorahs for the community. One year, they made a jellybean menorah, another year featured a menorah made of Legos, and last year's menorah used a theme of bowling.

When asked what she had in store for this year's Chanukah celebrations, Chabad of Ann Arbor director Shternie Zwiebel could barely contain her excitement as she described the three events she was working on for the upcoming holiday season. The first of the three events is to be an an adult-only Chanukah party on Saturday night, December 24, at 6:30 p.m., the night Jews around the world light the first Chanukah candle on the menorah. This party will feature a latke bar, wine, and games geared toward helping the adult guests reconnect with the child-like enthusiasm surrounding the holiday. Then, back by popular demand on Monday, December 26, beginning at 5:30 p.m., Chabad will be hosting a Chanukah on Ice event at the Ann Arbor Ice Cube. Dinner will be served as guests skate to the sweet sounds of the greatest Jewish music, light a gigantic menorah made entirely of ice, and enjoy surprise live entertainment.

Public menorah lightings have become one of the iconic traditions that have become synonymous with Chabad. Public menorah lightings have gained popularity all around the world, with giant menorahs being lit in front of well-known landmarks like the Eiffel Tower and even the White House. That's why Chabad of Ann Arbor has decided to make their public menorah lighting at Liberty Plaza in Downtown Ann Arbor an annual event. On December 29, they plan to light an eight-foot-tall menorah with all those gathered. There will also be entertainment in the form of an amazing fire show, and of course, hot drinks will be served. "Last year's public menorah lighting had an amazing turnout," says Shternie Zwiebel. "Adults, children, everyone seemed to really enjoy it. We had such positive feedback following the lighting that we knew we had to make it an annual event, and we are sure that this year will be even greater than the last." ■

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EVENT HIGHLIGHTS

SYRIAN CULTURAL CELEBRATION
Sunday, December 4 • 1:00-3:00 PM
Downtown Library Multi-Purpose Room and Secret Lab
• ALL AGES •
The whole community is invited to share in food, music, and crafts in support of Syrian and other recently resettled refugees in Southeast Michigan.
This is a collaboration with the Syrian American Rescue Network and Jewish Family Services of Washtenaw County.

TINY EXPO
INDIE HOLIDAY ART & CRAFT FAIR
Saturday, December 10 • 11:00 AM-5:30 PM
Downtown Library
• ALL AGES •
Shop over 40 local artists and crafters selling their wares in a festive library space where you can shop local and handmade!
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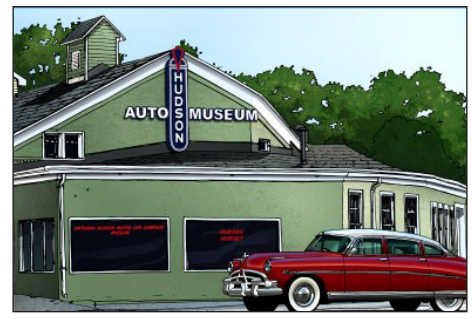
Winter Lunch and Learn events at the J

Rachael Hoffenblum, special to the WJN

The Jewish Community Center of Greater Ann Arbor's Thursday Lunch and Learn program has an exciting lineup of speakers and events for winter. December will begin with a talk on December 1, by British artist, Sophie Grillet. Grillet will discuss her work, including work displayed in the Amster Gallery at the Jewish Community Center of Greater Ann Arbor this past summer. The People's Food Co-op will visit on December 8, to discuss the history of the co-op as well as upcoming events in the spring. Eric Acton, assistant professor of linguistics at Eastern Michigan University, will present on December 15, about an EMU project: Jewish Life and Language in Southeast Michigan, a joint venture by EMU's departments of Jewish Studies, Linguistics, and Journalism. Professor Acton will also conduct interviews for the project with attendees. On December 22, Dr. Sally George Wright, former vice-president of Beth Aaron Congregation of Billings, Montana, will discuss the hate crime events that occurred in Billings several years ago which led to the "Not in Our Town" movement.

Sophie Grillet

Presentations continue in the new year with a visit by the Ypsilanti Automotive Heritage Museum staff on January 12, 2017, to discuss the history of car manufacturing in Michigan, including the Hudson Motor Car. On January 19, 2017, Janice Lieberman's first and second grade English class from Hebrew Day School will share the personal narratives they have written as a culmination of their exploration of the narrative form; audience members are encouraged to share their own narratives with the children in this annual collaboration. TheraPaws will visit once again on January 26, 2017, with their therapy dog and handler teams.



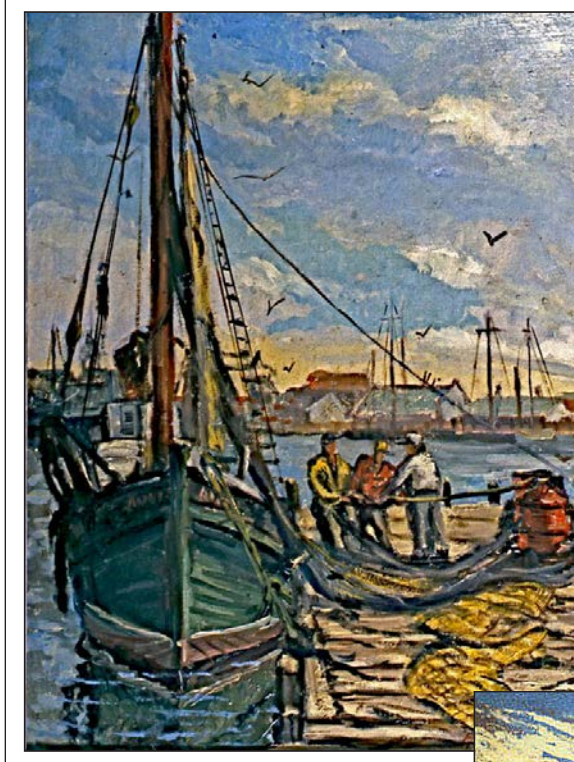
Presentations begin at 1 p.m., and are always free of charge and open to the public. A light dairy lunch is available at noon for a small cost. To learn more about Thursday Lunch and Learn programs, or to propose a presentation, contact Rachael Hoffenblum, adult program coordinator, at (734) 971-0990 or rachaelhoffenblum@jccannarbor.org. ■

Dr. Sallly George Wright

Shokler Exhibition at the Amster Gallery

Karen Freedland, special to the WJN

The Amster Gallery at the Jewish Community Center of Greater Ann Arbor will host an opening reception for the upcoming exhibition featuring the work of Harry Shokler on Sunday January 15, 2017 from 4 p.m. to 6 p.m. Sholker, who died in 1978, left his mark on the art world most notably as one of the first American artists to develop the technique of serigraphy, more commonly known as silkscreen printing. This practice became particularly important during the 1930s as an affordable way to reproduce images, making art accessible to a broader audience. Shokler wrote the seminal book on the technique in 1946, *Artists Manual for Silk Screen Printmaking,* which has enjoyed many re-printings and is still used in art schools today. Sholker's passion for, work with, and teaching of serigraphy led to its being accepted as a legitimate new medium by art authorities worldwide.



During his lifetime, Shokler presented more than 50 one-man exhibitions of his work, many pieces of which reside in collections around the world such as the Metropolitan Museum of Art, National Collection of Fine Art, the Carnegie Institute, and the Salon des Beaux Arts (Paris). Sholker is known for his American regional landscapes and city scenes. Originally from Cincinnati, he graduated from the Cincinnati Art Academy in 1916, served in the armed forces during World War I, then traveled on a fellowship from the Pennsylvania Academy of Fine Arts to Europe and North Africa to paint. His later career included teaching at the Brooklyn Museum of Art School and serving as the president of the National Serigraph Society.

This show of oil paintings and serigraphs will be presented by the artist's neice, long-time Ann Arbor resident and community member Phyllis Herzig. The Shokler Exhibition will run January 15, 2017 to March 15, 2017. For more information, contact Karen Freedland, director of Jewish Cultural Arts and Education at (734) 971-0990 ext. 116 or karenfreedland@jccannarbor.org. ■

AASO Chamber series continues January 16

WJN *staff writer*

The January 16 Chamber Concert, presented by the Ann Arbor Symphony Orchestra, will feature Arie Lipsky on flute and cello; and Alon Goldstein on piano. This hour-long concert, held at the Jewish Community Center of Greater Ann Arbor, is open to listeners of all ages. General seating at the chamber concert series is a comfortable cabaret style. This unique concert setting includes dessert refreshments at each table with a coffee and tea area available at 1 p.m. and during the recital, which will begin at 1:30 p.m. The cost is $10 at the door. There is free parking at the JCC, with additional street parking and parking available at Spruce Knob Apartments, across from the JCC.

Alon Goldstein

Sharing stories of the Holocaust

Ayelet Shapiro, special to the WJN

Zikaron BaSalon—Memories in the Living Room, offers a new, meaningful and intimate way to commemorate the Holocaust and address its implications through discussions at home among family, friends and guests. It is a unique and authentic tradition of people gathering together to open their hearts to the stories of the survivors, sing, think, read, talk and most importantly, listen.

Everyone in the community is invited to join the Jewish Federation of Greater Ann Arbor in a series of discussions led by Ann Arbor Holocaust survivors. The first Zikaron BaSalon—Memories in the Living Room, program will be Tuesday, December 13, at 7 p.m. The location of the program will be provided after registration.

Space is very limited. RSVP to Ayelet Shapiro by email or ayelet@jewishannarbor.org or call (734) 677-0100.

Chanukah storytelling at the DIA

Larisa Zade, special to the WJN

On Sunday, December 18, join award winning storyteller, author and artist Judy Sima, as she brightens up the holiday season with Hanukkah stories of miracles, menorahs and magic dreidels.

Judy Sima has been a Jewish storyteller since 1987. She has said that her first memory of storytelling was her mother at synagogue, reading her the stories. Her warm, engaging performances combine folk, traditional and modern tales, with humor, song and loads of audience participation. Well-known for her highly interactive and practical workshops, Sima has been featured at educational, library, and storytelling conferences across the nation. With over 20 years experience coaching students and adults, she has helped many others become storytellers.

Judy Sima

Sima currently resides in West Bloomfield, and has her master's degree in library science from the University of Michigan.

The program will begin at 1 p.m. at the Detroit Institute of Arts, 5200 Woodward Ave. Free with museum admission. For more information, go to or contact Emily Bowyer at (734) 968-7095. ■

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Ann Arbor's Realtor of the Year

Hillel at Michigan 1926/27–1945: A microcosm of Jewish Life in a pivotal era

by Andrei S. Markovits

For obvious biographical reasons (born in 1948 as the only child of a Holocaust-ravaged, Hungarian-speaking Jewish family growing up in the western Romanian town of Timisoara [aka Temesvar], then in Vienna followed by New York City), I devoted parts of my academic career to the study of subjects central to Jewish life, none more so than certain aspects of postwar German but also Austrian – indeed, European – politics, in which issues relating to Jews, particularly anti-Semitism, were central. Even though primarily an expert on German social democracy, labor unions, and new social movements featuring their main political representative, the Green Party, I have also published extensively on various aspects of German-Jewish relations of the postwar era. Of course, I had been deeply interested in many aspects of American Jewry since my undergraduate days at Columbia University in the late 1960s and read prolifically if unsystematically about this vast topic. But I had never done any serious research or writing on any of its important facets. This changed abruptly during my four-month stint teaching in the wonderful Michigan-in-Washington Program from early January to late April 2015, when I decided that, upon my return to Ann Arbor in May, I was going to study the history of Jewish students – and Jewish athletes in particular – at my very own University of Michigan.

And that is exactly what happened. In conducting this research, which is far from finished and proceeds apace, I, of course, had to accord pride of place to arguably the most important institutional representative of Jewish students on the Michigan campus which was Hillel. With the help of Kenneth Garner, whom I hired that summer to be my research assistant on this large project but who, in the meantime has become my full-fledged co-author, I commenced to work my way through all the Hillel materials available at Michigan's wonderful Bentley Historical Library featuring, among other fine documents, 154 copies of The Hillel News from the Foundation's first year of operations in 1927 (though it actually began in 1926) until the end of World War II in 1945. While Ken concentrated on another aspect of our project in the 1930s which will appear in the next volume featuring our research on Jewish students at the University of Michigan; I burrowed myself deeply into the Hillel materials intending to write one long chapter featuring this organization in our book. As the year progressed, and my interest in and fascination with Hillel's world increased by the day, it became clear to me that one chapter would not do justice to my findings. Thus, the idea of a book devoted solely to Hillel emerged. Its putative publication would coincide neatly with this organization's feting its 90th birthday so I made sure that these two events overlapped. And here we are!

Andrei S. Markovits

The beauty of all research lies in its surprises. And here, too, there were many. Thus, I had no idea that Hillel was very much the child of the Midwest. Founded in 1923 at the University of Illinois above an Urbana storefront by, among others, Rabbi Benjamin Frankel and Abram L. Sachar who was to become one of the most important figures of American Jewry in the 20th century by holding leading positions at Hillel on the local and national level and by becoming Brandeis University's founding president; Hillel chapters emerged at the University of Wisconsin in 1924; The Ohio State University in 1925; and at the University of Michigan in 1926. Conceived as a big-tent, broad-based, catch-all organization for Jewish university students, five decisive principles came to form the core of Hillel's mission and existence: 1. That all its chapters be run by a professional staff; 2. That all chapters embody an ecumenical principle welcoming all Jewish students regardless of their theological orientation, denominational preferences or ideological predilections; 3. That it see itself as an active purveyor of education which "must not remain frozen on the Sunday school level. The development of a college approach to Jewish life and experience is the raison d'etre of a mature program for Jewish college students" as the founding document so clearly states; 4. That in addition to the intellectual task of furthering Jewish knowledge there also be the equally important mission of fostering "Jewish values and ideas to an effort to discover the moral and Jewish basis of actions." 5. That, despite the presence of a professional staff, all activities, from lectures to dances; from excursions to publications, be run completely by students.

In the 18 years spanning our study, we cannot think of an important topic to Jews well beyond a college campus, indeed beyond any one country, that did not emerge in one form or another. There were controversial discussions about the reasons for anti-Semitism and how best to confront it: by becoming a "hush-hush Jew" who swore by the salutary means of assimilation, or a pronounced Jew spurning the latter option. How was Jewry to be defined: ethnically, religiously, culturally? Whether the universalisms of democracy provided a more morally appropriate compass for life than the particularisms of a Jewish identity that lent itself to the enclosure of tribalism. And, of course, the issue of socialism in its many guises played a huge part in Hillel's life at this juncture. Though touting its social dimensions as major attractions to the "independent" students whom Hillel constantly wooed, it faced determined resistance from the ten Jewish fraternities and two Jewish sororities that formed the other key institution of Jewish life on campus at the time. Nothing impressed us more than the high level of cultural sophistication that Hillel's members must have possessed. To these students, the music of Brahms, Debussy, Mendelsohn and Schubert qualified as "pop", and their musical catholicity comprised pieces from "Count Basie to Count Beethoven". Making matters more impressive still was the fact that Hillel not only flourished intellectually and socially during these years, but that by 1945 – the end of our study – it had become the largest Hillel chapter in the country all in a part of the world that, with the presence of Henry Ford, Father Coughlin, and Gerald K. L. Smith, might very well have been one of the key bastions of anti-Semitism in the land. ■

Andrei S. Markovits, is the Karl W. Deutsch Collegiate Professor of Comparative Politics and German Studies and an Arthur F. Thurnau Professor at the University of Michigan. Markovits will present his book on Michigan Hillel on Sunday, December 11, at 12:30 p.m., at Hillel, 1429 Hill Street, in Ann Arbor.

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JCLP students' visit to Jewish Detroit

By Leah Josephson

As a first-year student in the Jewish Communal Leadership Program at the University of Michigan School of Social Work, I was grateful to have the opportunity to visit downtown Detroit on Friday, October 7, along with the other first-year students in my cohort, to learn about the city and the innovative Jewish organizations that have sprung up there over the past few years.

We kicked off the day at the Repair the World office space in Mexicantown and then piled into a rickety white van driven by Repair the World Detroit Executive Director Ben Falik, our wonderful tour guide for the day, to begin our journey connecting with Jewish community builders throughout the city.

At Rabbi Ariana Silverman's home in the Woodbridge neighborhood, we enjoyed bagels and coffee, discussed her journey toward building a home, family, and career in Detroit, and discussed the history of Jewish Detroit and its implications for young people moving to the city.

As a newcomer to Michigan from North Carolina, I was surprised to learn that only a few hundred Jews currently live in the city of Detroit. Although a large Jewish community has called Detroit home for generations, the majority of Jewish families that had lived downtown departed from the suburbs amid economic, social, and racial upheavals that marked the decades from the 1950s through the 1970s. As we met those who are pioneering innovative Jewish work in the city today, I learned that most of this work is the product only of the last five years or so.

After our discussion with Rabbi Ariana we drove to the Moishe House, where we were welcomed by resident Abby Rubin and JCLP alum

JCLP visits Detroit

Bobby Siporin and enjoyed lunch from Belle Isle Pizza, a business created by Jewish community leader Leor Barak. Abby and Bobby shared their experiences living in downtown Detroit, and we learned about Moishe House's efforts to build community among young Jews. We discussed the complicated dynamics inherent in living in downtown Detroit as young people with race and class privilege, and what it means to build something new while intentionally respecting the rich existing history and culture already present in a community.

Next, we piled back into the van and were greeted by Rabbi Alana Alpert at her home in Arden Park. A beautiful afternoon, we sat in the backyard and enjoyed a rich discussion about Rabbi Alana's nontraditional calling to the rabbinate. This journey led to her unique dual role as a community organizer with Detroit Jews for Justice, which works with existing community organizations to mobilize Jews in support of social justice concerns, and as rabbi of Reconstructionist Congregation T'chiyah.

After stopping by the nearby bountiful community garden supported by Hazon Detroit, we had the chance to visit Chabad in the D in the Midtown neighborhood near Wayne State. We wrapped up the day at the quirky Isaac Agree Downtown Synagogue (IADS). We had a chance to meet with the synagogue's professional leadership: program coordinator and Drachler alum, Vicki Sitron; Executive Director Arlene Frank; and our teacher from earlier in the day, Rabbi Ariana Silverman. From them, we learned about the synagogue's historic presence in the city and how, only eight years ago, a number of young Jewish adults committed to living and working in Detroit adopted IADS as their Jewish home. They have worked to expand the synagogue's community and programs and to identify what it means to be a responsible contributor to this moment in the city's history.

We drove back to Ann Arbor energized by the spiritually inspired, justice-driven Jewish communities we had visited, and we agreed that the drive hadn't been so far after all. We made plans to come back soon to cook a communal Shabbat dinner together to enjoy with the congregants of the Downtown Synagogue. ■

Leah Josephson is a first-year student in the Jewish Communal Leadership Program from Durham, North Carolina studying management and social policy and evaluation.

JCLP celebrates creativity and community during Sukkot

Jacob Ehrlich, special to the WJN

This year's Sukkot celebrations presented by the students of the Jewish Communal Leadership Program (JCLP) at the University of Michigan School of Social Work centered on the symbolism of the Sukkah, the temporary structure that paradoxically evokes both the presence and absence of shelter and security in the world. Through a community "creativity share," a lunch-and-learn "text-ploration," and a Hillel event focusing on the experience of refugees and displaced people, we sought to unpack and share some of the complex notes of the Sukkot holiday.

This year's annual JCLP Sukkot Open House focused on "Cultivating Creativity: A Celebration in the Sukkah." We reframed Sukkot's celebration of agricultural bounty into a celebration of the abundance of new ideas and perspectives that this year's crop of JCLPers has begun to harvest together. We invited our guests -- including students, faculty, Frankel Institute Fellows, and Ann Arbor community members -- to participate in this "harvesting" by sharing personal reflections, songs, and other creative offerings pertaining to some of the holiday's themes of joy, gratitude, and impermanence. What resulted was a wonderful evening of music, poetry, words of Torah and expressions of joy— accompanied and amplified by a delicious spread from UM Hillel's Chef Emil!

During our "text-ploration," we examined a passage of Talmud that explains that though the structure of the sukkah itself is temporary, we are supposed to relate to it as if it were permanent (Sukkah 26b). This lesson led to a discussion of what it means to invest fully in each of life's moments, despite—or perhaps because of—their fleeting quality. This is perhaps the perfect lesson to properly inaugurate a new

cohort of JCLP participants: though we may not know what the next stop on our respective journeys is, we should open ourselves to where we are now—whether that is a state of joy or frustration, wonder or fear -- savoring the shelter that our Ann Arbor sukkah has to offer. ■

Jacob Ehrlich is a first-year student in the Jewish Communal Leadership Program from Westhampton, New York studying interpersonal practice.

Second annual Daffodil Project plants twice the amount in remembrance of the Holocaust

By Rachel Leung, Michigan Daily *staff reporter, October 30, 2016*

One Sunday morning this fall, for the second consecutive year, about 20 students gathered at University of Michigan Hillel to plant daffodils in memory of children who died in the Holocaust.

The event was sponsored by the organization Students for Holocaust Awareness, Remembrance, and Education, that brings Holocaust survivors to the University to share their stories with younger generations. The event was in partnership with the Daffodil Project, a worldwide program that aims to honor the 1.5 million children who perished during the Holocaust by planting 1.5 million daffodils.

CREDIT: MAX KUANG/ DAILY

Danielle Meyerson planting daffodils

Daffodils are used for the project because their yellow color represents Star of David patches that German police required Jews to wear during the Holocaust. The flower also represents resilience because they return each spring after being dormant in the winter months.

This year, SHARE members planted 360 daffodils, twice as many as their first year participating. The project is subsidized by fundraising donations and contributions from SHARE.

At the event, SHARE's co-President Daniela Friedman, an LSA junior, said she believed the event is one way to keep lessons from the Holocaust from being lost as more and more survivors pass away each year. "We're trying to learn from the past, remember the Holocaust and its victims and then teach future generations how to act more tolerantly," she said.

Romana Solent, a Holocaust survivor, also spoke at the event, sharing her story with attendees and participating in a panel discussion with four other Holocaust survivors.

Like Friedman, Solent said remembering and discussing the Holocaust is the key to preventing future tragedies. "It was a most horrific event in our history, and it repeats itself," Solent said. "You see genocides all over the world. You see right now anti-Semitism rising."

LSA senior Daniel Gordon, who attended the event, also noted the role of college students in passing on the stories of the Holocaust as the number of survivors decreases.

"Because it's now so many years later, there are fewer and fewer survivors who are alive to tell their own personal stories," Gordon said. "So it's now our job to pass on their stories to remind of what can happen, and what did happen."

LSA junior Sara Bender-Bier, a member of SHARE, emphasized the significance of the project in a global sense and the role of the Daffodil Project in affecting people of all faiths.

"When we have people who advocate hate, it's important to remember that whatever group there is, whatever minority group there is, we won't let them get swept away by the current," Bender-Bier said. "This is a good reminder in any sense, not just Judaism." ■

My experience at the GA

By Deborah Silver

From November 13 to 15 I attended the General Assembly (GA) of the Jewish Federations of North America. Thousands of lay leaders and professionals from over 150 communities came together in Washington, D.C. to learn, share ideas, network, and inspire one another. The theme of this year's conference was "Jewish Journeys Start at Federation." There were over 50 people representing our Ann Arbor community, including delegations from University of Michigan Hillel, the Jewish Communal Leadership Program at the University of Michigan, and Levine Fellows and board members from the Jewish Federation of Greater Ann Arbor.

As an intern at the Federation, attending the GA helped me see firsthand the powerful impact our collective Federation movement makes on local communities and Jewish life around the world. My GA journey began with a meeting with Jerry Silverman, the president and CEO of the Jewish Federations of North America. Along with other University of Michigan School of Social Work students, I had the chance to ask Silverman candid questions about the Jewish response to the recent election. We also had a discussion with U-M alumni working in the Federation world about how we can translate our Social Work skills into the Jewish communal world.

Later that day, I attended a lunch with Ambassador Ron Dermer, Israel's ambassador to the United States, who presented a compelling case about why Federations and individuals should invest in Israel's growing economy. Sunday's keynote speaker was Rabbi Lord Jonathan Sacks, who gave a passionate speech about why the Jewish people need to continue to fight for justice and be a light unto the nations, now more than ever. We also heard from a roundtable of American and Israeli journalists, moderated by Chuck Todd from *Meet the Press*, who gave their candid response to this election season and what it means for both the USA and Israel.

JCLP group at the General Assembly of the Jewish Federation of North America

On Sunday night, the Ann Arbor delegation was invited to the Covenant Foundation Awards Dinner. The foundation is directed by Ann Arborite Harlene Appleman, and this elegant evening honored innovative Jewish educators who are doing amazing work in the field. Following this reception, GA attendees had the chance to tour the National Museum of African American History and Culture, the newest Smithsonian museum that opened in September. This after-hours event showcased the beautiful building and excellent exhibits at this museum and was a great addition to the comprehensive programming at the GA.

Monday was an exciting day. One session focused on different ways people are "doing Jewish" in today's world. I attended the session on "Eating Jewish" which featured Shannon Sarna, the editor of the Jewish food blog The Nosher, and Elizabeth Alpern, the co-Founder of the Gefilteria Jewish eatery. There is some truly innovative work being done to help Jewish people of all ages connect with their roots through food! Another session I attended was a panel on assessing the impact of Jewish education. This session on evaluation was very interesting and reframed how I think about success and Jewish identity building. Additionally, I attended a breakout session on family programming that I am excited to bring back to my work with the Family Salon committee.

Monday's keynote speaker was the Honorable Supreme Court Justice Ruth Bader Ginsburg. She is such a role model for so many of us and a pioneer for equal rights. Not only did I get to hear her speak, but along with JCLP students I had the incredible opportunity to briefly meet her. Tuesday's programming was a half-day centered around the 25th anniversary of Operation Solomon and attendees had a video conference with Israeli Prime Minister Benjamin Netanyahu. It was a great way to wrap up the conference.

To say my experience at the GA was a whirlwind is an understatement. These three days were immersive and invigorating and truly an inspiring reminder of the amazing things our Jewish community can do. Through the hard work of our Federation staff here in Ann Arbor and across the globe, we are at the forefront fighting anti-Semitism and other issues affecting the Jewish people. I am so grateful that the Jewish Federation of Greater Ann Arbor and the School of Social Work at the University of Michigan were able to help fund this experience for me. The conference reminded me how lucky I am to be Jewish, and the important role we have as Jews during these trying times in the world. ■

Deborah Silver is a social work graduate intern at the Jewish Federation of Greater Ann Arbor.

JFS 2016 update

Rosemary Frenza Chudnof, special to the WJN

One person or one organization cannot solve the problems occurring in the world but rather these issues must be addressed by the entire community. Jewish Family Services is thankful for the opportunity to provide critical assistance to the community this year through its many areas of service and its innovative programs. However, it is aware of the fact that without the constant support of our community who give generously of their time, energy and financial support, JFS programs would not be successful. As the agency prepares to end 2016 and welcome a new year of successes and challenges, JFS wishes to highlight efforts that would not have been possible without the outpouring of support from the community.

JFS's work goes beyond the one-on-one work that the agency does in the community. Through the Jewish Family Life Education programs led by Sarah Hong, JFS director of Programs and Outreach, the agency is reaching out to the community in an effort to educate everyone about issues related to self care, aging, county resources, and opportunities for involvement in social justice projects, all in the context of the Jewish community. On March 6, over 250 people attended the second annual JFS Kids Care Fair which was held at the Ann Arbor City Club. Families spent the afternoon participating in hands-on service-learning activities covering topics ranging from disability awareness and environmental stewardship to emergency preparedness and welcoming refugees.

JFS is grateful for the constant support of the community who give generously of their time, energy and financial support.

In April, JFS spotlighted the efforts occurring in the community to prevent hunger at the annual Clare and Isadore Bernstein Award event by honoring a major community partner, Zingerman's Community of Businesses (ZCOB) for their partnership with JFS, Food Gatherers, and many other organizations in Washtenaw County to fight hunger. Access to food is a basic need that unfortunately many in our community struggle to secure each day. JFS aims to help these individuals receive services required to be self sufficient, productive and active members of the community.

After a number of news articles published in the *Ann Arbor News* regarding JFS' efforts in resettling newly arrived refugees in Washtenaw County, there has been an overwhelmingly positive show of support from the community in this effort. People have organized and contributed donations of gift cards, winter clothing, household goods, and furniture in addition to volunteering their time as conversation partners, citizenship education instructors, interpreters, and professional mentors.

JFS also received support from local elected officials at a meeting held at JFS where these officials voiced interest in becoming a Welcoming County and City and in joining the Welcoming America Initiative. Officially becoming a Welcoming County demonstrates a commitment to continuously improve local capacity to include and integrate immigrants in a prosperous society. JFS held a community event in celebration of World Refugee Day on June 20, to celebrate the contributions refugees and immigrants make to our society and the welcoming efforts of their host communities.

Over the past year, JFS has teamed up with several local congregations in an interfaith, grassroots effort to welcome refugees to Washtenaw County. Dubbed the Welcome Wagon initiative, congregations and community groups are taking on numerous volunteer responsibilities involved in resettling refugees in Washtenaw County. In the last six months alone, over 250 new volunteers have joined the Welcome Wagon to assist in JFS' resettlement efforts. JFS has been humbled and inspired by the response of the community

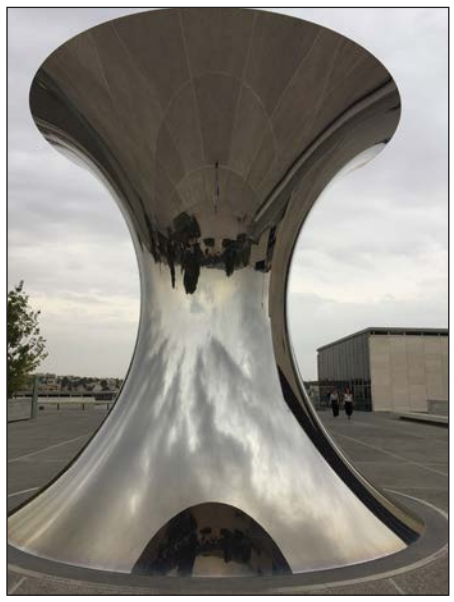
On September 11, JFS' Thrive Counseling Services hosted "Mental Health Across the Lifespan," a half-day seminar made possible by an Impact Grant from the Jewish Federation. The seminar covered mental health topics for differing age groups, ranging from adolescents to older adults. Speakers included Keynote Dr. Michelle Riba, Ruth Moscow-Cohen, L.M.S.W, Sylvia Gordon, Ph.D.and Stephen Aronson, M.D.

JFS is grateful to head into the final months of 2016 with the knowledge that the agency has inspired us all, created solutions and promoted dignity and JFS looks to 2017 to continue its important work. ■

Frozen chocolate, not frozen time

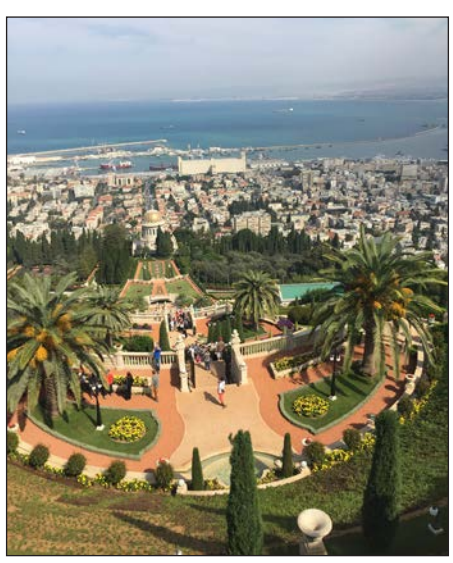
by Clara Silver

Anyone who has traveled to Israel over the last decade, give or take, knows that the café of choice is Aroma not Starbucks which failed abysmally in 2002 for a host of reasons. Personally, I think Starbucks would have fared better if they served my personal Aroma favorite, the Ice Choco (pronounced "shaw-koh"), a semi-sweet chocolate crushed ice slushy style drink served with or without a generous dollop of vanilla soft-serve ice cream. Coffee aside, I've been to Israel seven times, often with large spans of years if not decades between visits. Three of those seven trips have taken place during the last five years, most recently this past October (where I managed to limit myself to only a single Aroma Ice Choco over my two week trip). This time I was jointly a tourist and a Jewish Community Center of Greater Ann Arbor executive staff member, seeking inspiration for better, stronger connections with Israel.

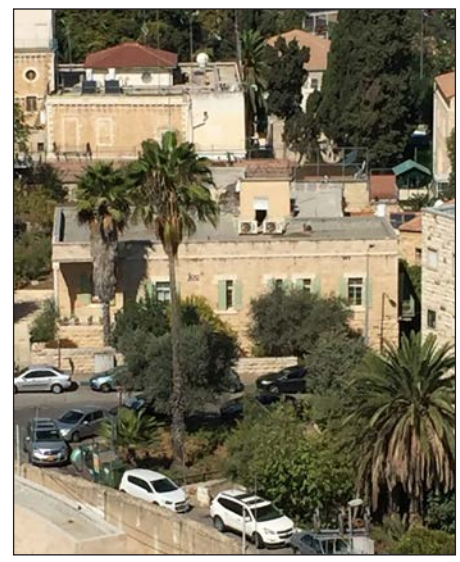


Anish Kapoor–"Turning the World Upside Down" at the Israel Museum Sculpture Garden

After seven trips, you might think that I had seen it all, but I honestly find that there is no limit to the number of times I can walk the Tayelet in Tel Aviv along the shore of the Mediterranean Sea, or visit the Kotel (Western Wall). There are many things about Israel of which I cannot get enough – street food and pastries, sunsets over the Med or the Kotel, fresh fish, ripe fruit and vegetables, the rich history upon which you walk literally everywhere you go, the sights and sounds of the blend of cultures that intersect at the crossroads of three continents (Africa, Asia, and Europe), and the constant visual and cultural contrasts between ancient and modern that pervades Israeli life. I made a point of seeing many things on this trip that I had not seen previously, including several national archeological sites and museums.



B'hai Gardens in Haifa



JCC Israel Center view from the YMCA observation tower

Night view of St. Peter's church in Jaffa

I'm not, however, an ideal Israel advocate – I'm irreverent and pragmatic, struggling with a constant tension between that relief and comfort I find in being part of the majority culture, and my values, my Jewish values included, that demand my frustration and indignation with many of the actions of the Israeli government. I often find my American sensibilities offended by the impatience and even rudeness prevalent in Israel's daily life – try getting out of a parallel parking spot when a motorcycle decided to wedge itself between you and the car in front of you.

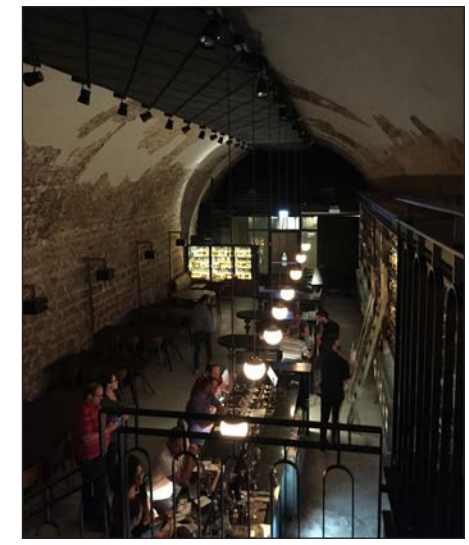
I learned a while back to put out my elbows and assert my personal space when waiting in Israel's frequent queues and on its crowded busses, but it is still stressful to feel the need to rebuke a young man standing behind me in a museum line for uncomfortably encroaching on my space and knocking into my backpack over and over in the space of a few minutes. Israel can seem, and often is, intrusive – travelers are warned about shop keepers who quite literally accost you as you walk through the markets, and may even insult you when you ignore their circus ringmaster calls, which of course, is the recommended course of action.

My reality is a life-long relationship with Israel that won't end anytime soon, unless falafel, shawarma, and sabich stands start popping up next to Aroma cafés in downtown Ann Arbor - then I'd have to do some serious soul searching. In truth, I love Israel and have learned to embrace its direct, precocious (or should I say chutzpadik) culture of fierce independence and tenacity, and I am awed by what this small nation has accomplished in its short 68 years. But this trip felt a little different.

Maybe this is the result of seeing much of the country that I had not explored in the past, or perhaps my perspective was colored by greater life experience and maturity. I don't really know since only three years passed between trip 6 and trip 7. I do know that on this trip I was privileged to talk to the widest variety of Israelis ever – a family from Moshav Nahalal, the Director of the Injaz Center for Arab Professional Government, colleagues from the JCCA Israel Center, the Jewish Agency for Israel, and the Taub Center for Social Policy Research in Israel, not to mention the taxi drivers, restaurant servers, market vendors, and my long-time Israeli friends. And some of this is certainly not the usual itinerary. Something began to take shape for me during this trip – Israel, for many of us, is frozen in time.

If you've only traveled to Israel (or anywhere) once, there is no passage of time. If you've never traveled to Israel, I'm guessing that whatever image of Israel you have in your mind hasn't changed a whole lot over time. If you haven't seen, first hand, the evolution of the country, it is extremely difficult to understand its forward momentum.

Ramases Gate, part of unearthed Egyptian fortress from the time of Ramases II



The Whiskey Bar and Museum in a Templar tunnel

I've seen Israel in various stages of growth spanning over thirty years, and as anyone with similar experience can tell you, Israel has changed. A lot. A whole lot. This trip was different because it occurred to me that somewhere along the way I stopped expecting Israel to be the same as I left it, and found it a little unfamiliar each time I arrived. Of course, I wasn't too thrilled to find out that a former vulgarity is now used as everyday slang, but language, too, evolves.

I've come to know an Israel that I hope everyone can know someday – the Israel that is a living, breathing, evolving society full of energy and creativity, an Israel that cherishes and seeks to preserve the past while exploring and building its future in every moment, a place that is always both familiar and new. I'm not satisfied with the current state of affairs in Israel, but this is exactly why I engage and let my membership in the global tribe of the Jewish People be known. Israel isn't a frozen chocolate slushy that I can order however I'd like (with ice cream, please) and expect to be the same tasty treat every time. Israel is a rich and complicated country and society, and if I truly love Israel, I will continue to do what I can to nudge her in the direction I believe aligns with my values while respecting her in her own right. I also hope that I will have more opportunities to travel to Israel, as there is always more to see and do, and continue to touch her unfolding future with my own hands. Of course, if I have my way, Aroma will keep the Ice Choco drink exactly as it was this time, ready for me to order the next time I visit. ■

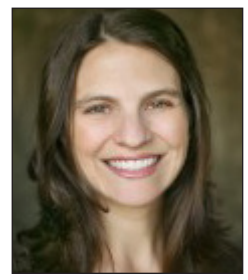
Student Center at Ben Gurion University in Beer Sheva

The future of Judaism in America

Elliot Sorkin, special to the WJN

As part of the 100th Anniversary Celebration at Beth Israel Congregation, Rabbi Sharon Brous from Los Angeles has been invited to speak at Beth Israel at a program open to the entire Jewish community of Greater Ann Arbor. The program will take place on Sunday, December 4, 10:30 a.m.–2 p.m.

In 2004 Rabbi Brous, and a handful of young entrepreneurial Jews set out to build IKAR, a laboratory for bold, imaginative Jewish practice – which quickly became one of the fastest growing Jewish communities in the country and a model for inspiring Jews from the most marginalized to the most engaged. Since then, Rabbi Brous has been recognized as one of the nation's leading rabbis by Newsweek/The Daily Beast (topping the list in 2013) and among the 50 most influential American Jews by The Forward. These publications credit her with reanimating Jewish community and re-energizing prayer at a time of growing disaffection and declining affiliation.



Rabbi Sharon Brous

According to Rabbi Brous, "to be Jewish today is to be animated by both gratitude and unrest, by humility and audacity. It is to recognize the utter magnificence of the world, the miracle of human life and human connection, the possibility of love and the abundance of life's blessings. And it is, at the same time, to feel the exodus from Egypt—the journey from slavery to freedom, from degradation to dignity—in our guts. It is to refuse to accept a world saturated with injustice, oppression and human suffering, and to become agents of social change whose fiercest weapons are love, faith and holy hutzpah."

The morning program will be facilitated by Jeffrey Veidlinger, the Joseph Brodsky Collegiate Professor of History and Judaic Studies, and director, Frankel Center for Judaic Studies at the University of Michigan.

This will be followed by lunch at noon. and then by breakout discussion sessions at 1:00 p.m. Participants can attend any or all of the sessions (morning, lunch, and or early afternoon breakout sessions). Except for lunch, the program is free and reservations are not required.

Reservations must be made for lunch (Salmon, salads, fruit and dessert). The cost is $12 per person. Child care for ages 3 year olds through 5th grade is available for no extra charge, but must be arranged in advance. Contact (734) 665-9897 for further information. ■

Building webs of connection

By Linda Greene

Out beyond duality,
We have a home, and it is Glory…
This is the time of union,
The time of eternal beauty.

Rumi, as sited by Matthew Fox in *One River Many Wells, p.214*

Two years ago I attended Aleph Ordination week as part of my training in Hashpa'ah, Spiritual Mentoring. One of the courses I took was called Deep Ecumenism. Leaving in the middle of Saturday morning services, I was the only person in the van to the airport. Suddenly my world started to turn into a Deep Ecumenism encounter. The driver, a very young man, had heard the singing and clapping and seen the dancing through the open doors of our ersatz shul. He said, "Looks like you are having a party." I replied, "Yes, a party for God." Thus began our discussion on worship practices. It turned out he was a Muslim. He did not seem aware of a distinction between Sunni and Shiite beliefs or practices. So, I used my new insights in how to relate to someone of another faith. I asked what was the most important practice he did. He replied without hesitationtwo "Prostration." I asked what he experienced when he did that. He said, "deep connection to Allah when my forehead touched the ground." I replied "how wonderful, that you experience such a deep connection with Allah." We went on to chat about how I experienced deep connection with God. There is nothing like receiving immediate reinforcement for a new learning. Baruch HaShem.

The perspective that this was not about comparative religion was just one of the valuable learnings from class. I did not need to understand his precise theology or agree with it. Deep Ecumenism is about common yearning, strategies and joys of experiencing connection to the Divine. I had been given new tools 1) ask and care about how someone connects with the Divine 2) have expanded heart and consciousness to resonate with their joy in doing so 3) be knowledgeable and strong in your own faith to increase your ability to appreciate some one else's strength and pleasure in theirs.

I had never thought about what I might need to heal in order to truly engage in appreciating another faith. I was surprised, when prompted in class, to have issues come up from somewhere deep inside me. Did Moslems see me as the enemy or a cousin? I was uncomfortable if someone calls Jesus "God." I still worried that a devout Christian thinks I killed his or her God. I was not comfortable with Jesus on the Cross as a spiritual symbol. I still occasionally felt the need to make sure someone I have just met knows that I am Jewish before I get more involved with them. Examining that behavior, I realized it was a fear based response to someone who might perceive me as "other" afterwards and reject me.

Did I in turn demonize, avoid or fear the other because I felt I had been made to feel "other"? Probably. Now I needed to reexamine my deeper feelings.

All of these perspectives, fears and doubts were put to the test at St. Joseph Mercy Hospital where I started a unit of chaplaincy training six weeks later. I was acutely tuned into my colleagues, a Catholic priest, a Catholic Deacon, a Swedenborgian Reverend, and a converted Catholic laywoman. Their shared religious reflections and spiritual conversations sparkled with the beauty of their own relationships with the Divine and with their desire to assist patients with their yearning to feel connected, held, and healed. We shared our experiences of connecting with the patients and challenged each other to grow in our use of inclusive and resonant language and practices.

I surprised myself in my growth as a spiritual caregiver. I became comfortable in leading people in prayer, whatever their faith might be. I prayed with Hindus, Moslems and every kind of Christian. For example I can close prayers that I start with Heavenly Father, with the phrase in Jesus' name, amen when appropriate. I feel the comfort and grace, that I, the patient and often family created together. I came to realize that I had integrated Reb Zalman's perspective that such prayer strengthens the God Field by empowering Faith on the planet.

Rabbi Zalman's talk on Deep Ecumenism from 1998 contains the following principles:

1) Devoutness not theology is the crucial expression of belief in the living God.
2) Creeds are inadequate to express the Cosmic Presence.
3) Compassion for all life is essential.
4) There are Angels (or morphogenic fields) looking over each religion and the angel Metatron overlooking the entire God Field.
5) The God Field is shared by all on the planet and therefore it is everyone's responsibility to care for the planet.
6) It is part of our work to strengthen and charge the God Field by enriching our practices as spiritual advocates on the planet, because all religions have lost potency through loss of ritual and content. Acknowledge the role of heart and shamanic (chthonic) experiences in this enrichment.
7) Strategies for doing this work include:
   a) Be post-triumphalist, no one group is the keeper of the right way to worship (or be saved).
   b) Have an awakened heart and an expanded mind (R. Abraham Joshua Heschel).
   c) Appreciate that access to God shows up as appropriate to different situations and peoples.
   d) Look for overlapping commonalities among religions
   e) Honor the strengths in other religions
   f) Acknowledge the human need for safety not just intellect
   g) Harmonize tradition with emerging reality constructs

Defrocked Priest Matthew Fox coined the term Deep Ecumenism. His vision is that we seek dignity as individuals and responsibility as "warriors" for love of God and compassion on the planet. He illuminates this vision in *One River, Many Wells* through a beautiful review of spiritual writings. He believes the mystic tradition of each religion reflects the highest spirituality of all the faiths. His vision is to honor the overlapping and individual beliefs of all religions, to include the Divinity of all creation, all peoples, the divine Feminine, joy, beauty, suffering, sexuality, and to commit as lovers and warriors to service, compassion, and justice to realize this vision.

As part of my Deep Ecumenism class project, I met with a Christian friend over a two month period to learn about her spiritual life. After a long and diverse religious path she has become a devout Catholic despite the fact she still belongs to and worships at a Presbyterian church as well. She attends 7 AM mass every weekday.

She spoke again and again about how Communion, the consecration of transubstantiation, is the most important time in the whole service. "I am really moved by this. God's love is coming through the priest. I am thankful, grateful, and reverential. I am accepting God's forgiveness whether I am worthy or not. I am feeling forgiven. Apparently this is my nutrition. I feel full, nourished, supported to go forth. "

I resonated with her spirituality. It is so passionate and her faith is so absolute. She is like an engine for God on the planet. Energized by trust, forgiveness and love, she radiates positivity and gets good things done for her family, friends, church, and community.

I was lucky to have a Moslem friend in the other cohort of Chaplaincy. At a tour of a large Islamic Community Center I spoke with her and the Imam about their personal faith expressions. I was struck by the similarities with contemporary and traditional Judaism. They both emphasized their acts of service to community, such as food banks so like our mitzvot practice. My colleague loves the practice of "All praise is for God." It makes her feel close to Allah whenever she offers a compliment or observes goodness and beauty in another individual or the world. This struck me as so like our 100 *brachot (blessings)* a day practice. The Imam lit up when talking about the practice of prostration as a deep moment of humility and connection with Allah. I could honestly share my delight for him at such connection.

I am so grateful for the expanded awareness and container that studying Deep Ecumenism has provided me. I acknowledge and try to resolve fears that were coloring my attitudes toward other religions. I seek to embody the qualities of curiosity, respect, appreciation, and joy in the connection to the Divine for an individual of any faith. At the communal level I strive to honor God's wholeness on the planet and to nurture each religion's God field as well as that of Judaism. For me living in the paradigm of Deep Ecumenism is an act of ongoing co creation of Webs of Connection. ■

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DECEMBER 11, 2016

3:00 p.m.–5:30 p.m.

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Dessert by Amanda's Kitchen

$20 suggested donation* per person/ *sliding fee scale available

The event features a Refugee Photovoice Art Exhibit and an Interfaith Concert Celebration at 4:00 p.m.

Festival of Lights benefits the JFS Refugee Resettlement Program

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Federation 2016 Main Event

Jewish Federation of Greater Ann Arbor hosted their 16th annual Main Event on November 16, featuring a dramatic musical and visual tour of the colorful history of Yiddish Theater. With their largest attendance in nine years, the audience was taken on a spectacular journey from Yiddish Theaters beginnings in the late 1800s through its Golden Ages and beyond. Federation thanks all who attended and supports their mission. ■

Event cochairs Sara and Donny Wohl, and Elaine and Barry Margolis

Federation President Neal Blatt

Mark Schlissel, Tilly Shanes and Levana Aronson

The evening included a catered dinner by Simply Scrumptious

Michael Fried, Chuck Newman and Rabbi Josh Whinston

JCLP students

Ayelet Shapiro, John Piscia, Brad Axelrod, Decky Alexander, and Robin Axelrod

The Maxwell Street Klezmer Band

Barbara Stark-Nemon, Judie Lax, Cindy Frey and Leslie Bash

TBE programs this month and next

Sooji Min, special to the WJN

Sunday Brunch: Your TBE Experience

Sunday, December 4, TBE Member's Home, 11 a.m.

Enjoy Sunday brunch with TBE friends to talk about your TBE experience. Why did you join? What do you hope to get out of your TBE life? How can Rabbi Josh help you on your journey?

Text Study: Journey to a New Land

Thursday, December 8, TBE Chapel, 7:30 p.m.

What does Torah tell us about coming to a new space? What makes our journey sacred and how do we treat those we meet along the way? Hear Rabbi Josh's text interpretations on this topic.

Families with Young Children (FYC): Tot Shabbat Service

Fridays, December 2, 9, 16, 23, and 30. January 6, 13, 20, 27, 5:45 p.m., TBE Sanctuary.
Tot (0–5 year olds) Shabbat Services with Rabbi Whinston and Cantor Hayut, 5:45 p.m.
Dinner for Tot Shabbat, 6:15 p.m. follows with the exception of December 16 (Latke Dinner).
Shira Service, 6:45 p.m.

All of your favorite songs led by TBE's tot team, Cantor Hayut and Rabbi Whinston.

Join us for macaroni and cheese, fish sticks, applesauce, and a salad bar immediately following the short service. Dinner is just $5 per person. Buy a punch card ahead of time for a discounted price. Punch cards are available in the TBE office. Note: On December 16 the Tot Shabbat dinner is being replaced by the Brotherhood Latke dinner at 6:30 pm.

Shabbat Torah Study

Saturdays, December 3, 10, 16, 24 and 31. January 7, 14, 21, and 28, TBE Chapel, 8:50 a.m.

Join Rabbi Whinston for text study and discussion of the week's Torah Portion.

TNT Potluck Shabbat Dinner

Friday, December 3, 6 -7:30 p.m.

TBE wants to know how we can better serve you! TNT Relaunch. Join us for a potluck Shabbat dinner from 6-7:30 p. m., Friday, December 2. Bring a vegetarian dish/or drink to share and ideas for events you think TNT should organize. TNT is a group for people in their 20's and 30's, but all are welcome!

RSPV to Danielle Goldberg at dgoldberg@templebethemeth.org.

Chapel Service

Saturday, December 3, 10, 16, 24 and 31. January 7, 14, and 28, TBE Chapel, 10 a.m.

Join Rabbi Whinston and Cantor Hayut for a short Shabbat morning service in the TBE Chapel.

Learner's Pre-Service

Friday, December 2 and January 6, TBE, 7:30 p.m.

Come join us for the, second and third, of four (4) learner's pre-services sessions. Each session will explore one aspect of TBE's Friday night Shabbat service.

Shalom Gever

Tuesdays, December 6, 13 20, and 27. January 3, 10, 17, 24, 31, 4 p.m.
Fridays, December 2, 9, 16, 23 and 30. January 6, 13, 20, 27, 4 p.m.

Register Today! | Health, Healing and Self-Defense

Try out this unique martial arts instruction including lessons in how to live a healthy lifestyle, be energetic, do well in school and learn anti-bullying self-defense. 12-week semesters for belt advancement. Drop-in when schedules permit. Enrollment is open for students and their parents. Shalom Gever is taught by Rabbi Peter Gluck, 5th Degree Black Belt and martial arts instructor for 19 years. Contact the Temple Beth Emeth office at 665-4744 or Rabbi Gluck, info@shalomgever.org, for more registration information.

Jewish Mindfulness Meditation Sit

Thursdays, December 1, 8, 15, 22, and 29. January 5, 12, 19, and 26, TBE Chapel, 1:30 p.m.

For practitioners of all levels. Intention and instruction followed by 30-minute silent meditation. Facilitated by SooJi Min and Judy Freedman. SooJi Min is TBE's executive director. She completed a 16-month mindfulness teacher training program sponsored by the Institute for Jewish Spirituality and the Awakened Heart Project. Judy Freedman has been practicing meditation for over 20 years. She attended a three-year training in Jewish Meditation sponsored by the Philips Foundation at Chochmat ha Lev. Contact SooJi Min with questions, 665-4744.

Finding Elijah: Adult Ed Class

Thursday, December 1, TBE Adult Lounge, 7:30 p.m.

Come and join TBE's new rabbi Josh Whinston as we find Elijah together. Together, we will explore the history of Elijah from his biblical roots through 19th century Chasidic story telling. We will come to understand why Elijah's name is invoked at some of the most important moments in Jewish life, at the Passover Seder, a bris, and weekly at the Havdalah service.

Rabbi Josh Whinston

Spirituality Book Club 2016–17

Tuesday, December 20, and January 17, 7:30 p.m.
Thursday, December 22, and January 19, 12:30 p.m.

Led by Annie Rose, TBE's cantor emerita. Please join us for the new season of TBE's Spirituality Book Club! This year we will be reading three books over the course of nine months. Please feel free to come to our Tuesday night sessions or our Thursday afternoon sessions. Registration is not required, but it is helpful to our planning to know how many people may come: cantorannie@gmail.com. The discussion for December and January will be on *The Ten Challenges*, by Leonard Felder.

Group Supported Spiritual Exploration

Monday, December 12, TBE Chapel, 6:10 p.m.

Led by Linda Greene Meet monthly with an intimate group dedicated to each other's spiritual growth. Cultivate personal connection with whatever you consider your Higher Guidance. We will invoke blessing and offer each other blessings. Engage in sharing doubts and challenges. We will then practice holy questioning and listening. Guided by a gently structured and confidential process, we focus on prayerful introspection and respectful reflection to arrive at deep individual insight.

Men's Torah Study

Monday, December 26 and January 23, 7:30 p.m.

A men's Torah discussion group will be led monthly by Rabbi Whinston on the 4th Monday. This year the group is taking a closer look at the Talmud. Participants will find their way as men by wrestling with text. For more information, contact Bill Parkus at parkus@comcast.net.

Woman's Torah Study

Mondays, December 12 and January 9 and 23, 7 p.m.

An in-depth study and lively discussion of the week's Torah portion led by Cantor Regina Hayut. The group will explore various passages from the portion looking at several translations and commentaries from a variety of scholars from Talmudic times to the modern day. No Hebrew knowledge necessary to participate in the discussion. For questions, contact Cantor Regina Hayut at cantorhayut@templebethemeth.org.

Latkes! Lights! Chanukah!

Friday, December 16, Latke Dinner (sponsored by TBE Brotherhood), 6:30 p.m.

Annual congregation dinner sponsored by Brotherhood. $12 for adults and $6 for children under the age of 12. Tickets can be purchased at secure.templebethemeth.org or call the TBE office at (734) 665-4744.

Shabbat Baby Play Group

Saturday, December 17 and January 28, 10:45 a.m.

Noreen De Young, former director of JCC early childhood Center, will be introducing Jewish stories and songs at the beginning of all sessions! Shabbat Baby Group will be a great place for parents to meet and get to know one another.

Temple Beth Emeth Family Movie Event

Sunday, December 25, Michigan Theater, Doors open at 10 a.m.

Join TBE for our annual December 25 Movie Event. This year TBE presents Gene Wilder's *Willy Wonka and the Chocolate Factory*. Advance purchases: $7/per ticket (for sale until December 22 at www.templebethemeth.org). At the door: $7 for children under 12, $10 for adults, children under 2 are free. Regular concessions for sale. Call Temple Beth Emeth at (734) 664-4744 with any questions.

Family Chanukah Service with Worship Band

Friday, December 30, Temple Beth Emeth, 7:30 p.m.

Be sure to bring your menorah and candles.

TBE 50th Anniversary Gala/Fundraiser

Saturday, January 28, 6 p.m., Washtenaw Golf Club.

Tickets: $125 each. Price includes a strolling supper, drinks, as well as a super fun night! Celebrate our founding members, dance with us, dine with us, drink with us, talk with us, listen to live music, bid on cool local silent auction items (all to help support TBE and the local businesses who are excited to partner with us), participate in a fun live auction with games and prizes, participate in a fun live auction with games and prizes, wear a 1960s costume (if you want!). Childcare will be provided at TBE – let your kids attend a fun party too! Need a ride? We will provide transportation for people with special needs to take them to Washtenaw Golf Club, then return at the end of the night. More information will come in early December, including sign-up links.

Celebrating the TBE Archive

Sunday, December 11, 4–6 p.m., TBE library.

The TBE Archives have found a new cozy home in our library, freshly organized with new finding aids by Bracha Pallazzola. Bracha will briefly explain what's in the archives and how to find what you're looking for. Refreshments and good book talk will abound. In the TBE library, downstairs 2309 Packard.

Chanukah Bazaar

Saturday, December 10, TBE Adult Lounge, 9 a.m.-2 p.m. and
Sunday, December 11, TBE Adult Lounge, 3–7:30 p.m.

Everything you need for Chanukah and more! Gelt, candles, dreidels, menorahs, gift wrap, toys, cards, kitchen items, music, jewelry and unique gifts.

Kadima (6th-8th grade) Channukah Party

Sunday, December 11, TBE, 3–5 p.m.

Come to TBE for an afternoon of dreidel tournaments, sufganyot, and fun.

RSVP to Anna Leemon at tbeyouth.annarbor@gmail.com.

Rishonim (3-5th grade) Latke Dinner and Chanukah Extravaganza

Sunday, December 11, TBE, 6–8 p.m.

Come to TBE for a night of yummy latkes, dreidel tournaments, and fun prizes! Cost $15.

RSVP to Anna Leemon at tbeyouth.annarbor@gmail.com.

Rishonim Zap Zone

Sunday, January 29, Zap Zone, 3–5 p.m.

Meet at Zap Zone for laser tag with your friends!

Cost $20. RSVP to Anna Leemon at tbeyouth.annarbor@gmail.com

Kadima Zap Zone

Sunday, January 29, Zap Zone, 11 a.m.–1 p.m.

Meet at Zap Zone for laser tag with your friends!

Cost $20. RSVP to Anna Leemon at tbeyouth.annarbor@gmail.com ■

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Beth Israel December/January activities

Elliot Sorkin, special to the WJN

Overnight Homeless Shelter volunteers needed

Monday, December 19–Monday, December 26

Each winter, Beth Israel Congregation participates in the Shelter Association of Washtenaw County's rotating shelter program for one week and hosts up to 30 overflow guests per night from the main shelter on 312 W. Huron. Beth Israel is responsible for providing 3-4 volunteers staying overnight, and 3-4 drivers each morning and evening to drive the guests to and from Beth Israel. In the morning the guests are driven to St. Andrew's Church for the Breakfast Program.

The overnight shelter is a great way to introduce children to the world of mitzvot and community service. Older children, significant others, non-Beth Israel friends and relatives are all welcome to volunteer.

Online signup is available by visiting the Beth Israel website at www.bethisrael-aa.org under "events" then "event sign up." Offline signup and additional information is available by contacting Rebecca Kanner at (734) 994-5717 or Diane Wilson at (734) 995-5411.

December 30 Hanukkiah Lighting and Shabbat Dinner

4:30 p.m. Light the Hanukkiah
5 p.m. Family Service
5:45 p.m. Friday Night Dinner

New for this year, a communal lighting of the Hanukkiah on the seventh night of Hanukkah, followed by an early Friday night service and dinner. Bring your own Hanukkiah to light up the night. The evening includes Hanukkah songs and dreidel activity. For all ages. There is a charge for dinner.

Adult Hebrew Classes (Winter Term)

Beth Israel Congregation and Temple Beth Emeth offer Adult Hebrew classes at varying levels of difficulty, in both Biblical and conversational Hebrew. Everyone in the community is welcome to join these classes, taught by two veteran Hebrew instructors, Malli Holoshitz and Pauli Weizman. The tuition fee is $180 for members of either congregation, $200 for non-members, and $50 for full-time college students. The 12-week second semester will begin in January. For registration information, contact Cindy Saper at (734) 665-9897.

Shades of Yale Acapella Group from Yale University

Sunday, January 15, 9:30 a.m.

Yale University's newest acapella groups who sing music from the African Diaspora and the African-American Tradition will perform at Beth Israel on this morning. Founded in

1988, the group is here in Ann Arbor for a special limited series of performances. Isaac Scoby-Thal, a Beth Israel congregant, is a member of the chorus. This presentation will also kick-off Beth Israel's Mizvah Day which takes place immediately afterwards.

Sweatshirt Shabbat

Saturday, January 21, 9:30 a.m.

Come dressed in your favorite sweatshirt (school, camp, university, tourist location etc.) for a warm and friendly Shabbat morning service, followed by a cholent plus other foods Kiddush luncheon. There is no charge for the luncheon.

Friday Night Lights

January 27, 6 p.m.

The evening begins with a family friendly Kabbalat Shabbat service at 6 pm, followed by a dairy dinner. The cost of dinner for ages 4 and above is $8 per person. Children ages 3 and under attend for no charge.

Quiz Night

Saturday, January 28, 7 p.m.

It might be cold outside, but the competition is about to heat up at the 10th annual Beth Israel Quiz Night! This adult social program is a team based multi-media trivia game. Whether one comes with their own team or forms one at the game, participants are sure to have a great time as they work together to answer trivia questions, decipher puzzles, and complete other challenges in order to earn the title of Beth Israel's Trivia Masters.

The cost is $10 per person. Register by contacting Beth at 665-9897 or office@bethisrael-aa.org.

Shabbat Limmud

Saturdays, December 10, January 14 and 28, 9 a.m.

Adults are invited for Torah study over coffee and cake. The discussions, led by Rabbi Dobrusin, are informal, lively and participatory. The study begins with traditional texts and participants add their own thoughts on the Torah, Haftarah portion of the week, or other traditional texts.

Lunch & Learn Series

Wednesdays, December 7 and 14, Noon–1:15 p.m. Garfunkel Schteingart Activities Center (2010 Washtenaw Avenue)

Rabbi Robert Dobrusin and Rabbi Kim Blumenthal lead informal discussions on current topics. Participants are invited to bring a dairy lunch. Beverages and snacks will be provided.

Tot Shabbat

Saturdays, December 10 and 24, January 14, 28, 11:15 a.m.

Tot Shabbat is a Saturday morning program/service for parents and their children 2 – 5 years old which includes songs, stories, and prayers. This program is run by Peretz Hirshbein, Director of Early Childhood Education at the J on the first Saturday of the month and by Davey Rosen, Hillel Associate Director, on the second Saturday of the month. It includes songs, the mysterious "Shabbat Box" a Torah procession with stuffed Torah toys, and a Kiddush for tots. There is no charge for this program. ■

Screening of "Praying with My Legs" and Volunteer Brunch

Sunday, January 22, 10 a.m.

The Social Action Committee of Beth Israel Congregation will screen portions of a documentary that is in progress about Rabbi Abraham Joshua Hershel. "Praying with My Legs." Its filmmaker, Steve Brand, will speak via Skype and Rabbi Alana Alpert, who is in the film, will add her own remarks.

The brunch also honors Beth Israel present snf past volunteers and invites all those who may be interested in volunteering in the future, or are interested in seeing the film to attend. The brunch is free, but RSVPs are requested. Contact the Beth Israel office by Tuesday, January 17.

Participants will also have the opportunity to make donations to support completing the film and/or the vital work of the Detroit Jews for Justice. *For more information, see article, page 1.*

December and January events at the Jewish Cultural Society

Barb Banet, special to the WJN

First Friday Shabbat (JCS)

December 2, 6:30–9 p.m. at the JCC.

All are invited to join the JCS in welcoming Shabbat with secular readings, songs, candle lighting, wine, and challah. LATKES will follow the short observance. Children are welcome. The cost of dinner is $10/person or $25/family. Please register online: www.jewishculturalsociety.org/observances/shabbat/

First Friday Shabbat (actually on the Second Friday in January) (JCS)

January 13, 6:30 p.m. at the JCC.

All are invited to join the JCS in welcoming Shabbat with secular readings, songs, candle lighting, wine, and challah. Dinner and "Jewish Jeopardy" will follow the short observance. Children are welcome. The cost of dinner is $10/person or $25/family. Please register online: www.jewishculturalsociety.org/observances/shabbat/

JCS Book Club

January 22, 10 a.m.–noon at the JCC.

All are invited to join the JCS Book Club for a discussion of *Even in Darkness*, by local author Barbara Stark-Nemon. Everyone in the community is welcome to attend. For more information about the book go to www.barbarastarknemon.com/even-in-darkness. Register online for the program at www.jewishculturalsociety.org. ■

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Frankel Events
December 2016/January 2017

Israeli-American Council

Institute Panel: "Israel and Diaspora Relations: Past, Present, Future"
December 6, 4:00 PM
Derek Penslar, Harvard University & University of Toronto
Gavin Schaffer, University of Birmingham
Dov Waxman, Northeastern University
2022 Thayer, 202 S. Thayer

Book Launch: Hillel at Michigan 1926/27-1945 Struggles of Jewish Identity in a Pivotal Era
December 11, 12:30-2:00 PM
Andrei Markovits, University of Michigan
Hillel, 1429 Hill St.

Zoltan Kluger

Institute Panel: "New Directions in the Study of the Yishuv: History, Geography, Culture"
January 10, 4:10 PM
Liora Halperin, University of Colorado-Boulder
Noah Hysler-Rubin, Bezalel Academy for Arts and Design
Lior Libman, State University of New York-Binghamton
2022 Thayer, 202 S. Thayer

Yablon Collection, Jewish Historical Society of England

"Jews and Photography in Britain: New Perspectives in Jewish History and the History of Photography"
January 24, 4:10 PM
Michael Berkowitz, University College London
2022 Thayer, 202 S. Thayer

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Why I can't be silent

By San Slomovits

Throughout my adult life I have voted regularly, and have paid more than cursory, if less than exhaustive attention to candidates and issues. I have occasionally been elated, more often disappointed. But for the most part I have not attached too much importance to the outcome of elections. I've never felt—correctly or not—that the results significantly impacted my day-to-day concerns. My life has been mostly about my work and my family, and politics has seemed not to affect either one very directly.

This year has been different. I have found myself truly fearful at the prospect of a Trump presidency.

Both my parents lived through the Holocaust. Like many survivors, they rarely talked of what they had experienced. I did know from an early age that my mother spent months in the Ravensbruck concentration camp, and that her only brother and her fiancé both died in work lagers; that my father survived work lagers in Poland, but lost both his parents, three sisters and his only brother in Auschwitz. But it wasn't till I was sixteen that my mother let slip one day that she was my father's second wife, and that his first wife and three children were murdered in Auschwitz. And it wasn't till I was fifty that I managed to finally get my father to speak of that first family.

Many years before that though, soon after I started to learn of my family's history, I vowed never to allow what happened to my parents and their loved ones happen to me and mine. I swore to myself that I would keep a sharp eye out for the fires of vicious intolerance that engulfed my parents' families; that if I saw the embers of those hatreds begin to glow again—for I knew they'd not been totally extinguished in Europe, our country, or anywhere else—I would not wait for them to burst into flames again before I acted. Early on in his candidacy, Trump tripped alarms to which I long ago vowed to listen.

The night after the third presidential debate, I went to see a production of *Macbeth*. No, I didn't go because I wanted to see another power-crazed, deeply deluded, would-be tyrant strut about on a stage. Actually, I went because my daughter was in that production. But once there, I found it remarkable how often lines from the play spoke to my fears about the current campaign. How could I hear, "What's the newest grief?" without thinking of the latest Trumpian outrage? And when I heard, "I think our country sinks beneath the yoke,/It weeps, it bleeds, and each new day a gash/Is added to her wounds," I thought not of Macbeth's ancient Scotland, but of our own nation, today. And when Malcolm says this of Macbeth? (The words in parentheses define the words they follow, what they meant in Shakespeare's time.) "I grant him bloody,/Luxurious, (lecherous)/ avaricious, false, deceitful,/Sudden, (violent) malicious, smacking of every sin /That has a name." I didn't hear Macbeth described, I heard slight hyperbole for Trump. OK, I grant him not bloody.

In the play, Macbeth and his henchmen murder Macduff's wife and three children. In this production my daughter played the role of one of those children. Given that, and given my family's history, it's not surprising that the scene in Macbeth that affected me the most was Macduff grieving after he learns what happened. I thought of my father, after enduring four years in a work lager, returning home to find his wife and three children gone forever.

Early in the play, soon after he murders Duncan, Macbeth, pretending to speak only of the recent stormy weather, says, "Twas a rough night." I couldn't help but hear that as a reference to the previous night, the night of the third debate—which was rough. But, it's been months of rough nights, and days. And "Present fears/Are less than horrible imaginings."

There were many other resonances in *Macbeth* to current events, but perhaps the one most apt was this, "If such a one be fit to govern, speak." No, I don't think our country—despite Trump and some of his followers—is now anywhere near where Germany was in 1933. And no, I can't bring myself to believe, even should the unthinkable happen—Trump elected—that it would inevitably lead to an American Holocaust. But I do know that Trump, whose speeches are laced with distortions, wild exaggerations and outright lies, with racist, xenophobic, misogynist, and anti-Semitic innuendos, dog whistles, code words, and winks and nods, and who, despite all that—or sadly, in some cases because of all that—manages to inspire loyalty among millions, is a very dangerous man and one who needs to be soundly rejected. "Things bad begun make strong themselves by ill." Because it's worth noting that it took Hitler less than eight years—the length of two American presidential terms—to transform significant parts of the German population into perhaps the most brutally efficient mass murder machine the world has yet known. And that he somehow simultaneously managed to mute and muzzle much of the rest of Germany, and even the world, and prevent them from acting from their better, more human instincts. "Bleed, bleed poor country!/Great tyranny, lay thou thy basis sure,/For goodness dare not check thee." It's also worth noting that our country's track record is not encouraging when it comes to the history of our treatment of Native Americans, Blacks, and many groups of new immigrants.

It-can't-happen-here style complacency is not an option in this election. If you're thinking of not voting, or planning to vote for a hopeless third party candidate, please think again. It's the monstrous Lady Macbeth who says, "Things without all remedy/Should be without regard. What's done is done." There is a remedy, and no, it is not done.

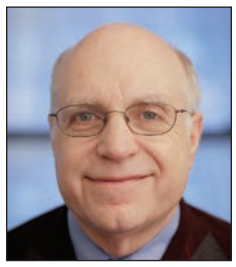
Whether Trump is elected or not, there has been enormous damage done. "You have displaced the mirth, broke the good meeting/ With most admired disorder." Yes, I know, it was not by any means all "mirth" and "good meeting" before Trump. In fact, one can argue that too little "good meeting" is part of what led to Trump. After the election there will need to be a significant period of reflection and healing for our country. "Alas, poor country,/Almost afraid to know itself." We will need to find ways of listening to and talking with each other to learn why and how it was that so many felt so unheard that they were willing to support such a candidate.

"Things at the worst will cease, or else climb upward/To what they were before." I echo that. At the very least we need to "climb upward" to where we were before Trump and, I fervently hope, well past that. ■

Memory of the Temple

Rabbi Robert Dobrusin, special to the WJN

The word Hanukkah means "dedication" and the name of the holiday refers to the re-dedication of the second Temple by the Hasmoneans-the Maccabees-following their victory over the Seleucids. This was obviously a great triumph and remains a cause for celebration more than two thousand years later.



Rabbi Robert Dobrusin

The second Temple existed for only two hundred years after the victory and it is fair to say that by the end of the Temple era, many within the Jewish community were distancing themselves emotionally if not physically from the Temple. Most notable was Rabbi Yochanan ben Zakkai who led his disciples out of Jerusalem before the destruction to form the rabbinic academy at Yavneh and begin the formal process of developing and teaching Jewish law. This law would enable Jews to bring sanctity and ritual into their homes instead of relying on a temple to bring spiritual meaning to their lives.

Two thousand years after the Temple's destruction, we still speak of it in our prayers, still flock to the Western Wall and justifiably loudly raise our voices when UNESCO or anyone else for that matter, ignores or minimizes our historical connection with the Temple Mount. Statements like that are absolutely horrendous.

But, if the Temple has been gone for so long and if our homes have replaced the Temple, why do we still care? Why do we still remember?

For some, rebuilding the Temple and reinstituting the sacrificial tradition is a principle of their faith as Jews. But, for the majority of Jews, this idea is foreign to say the least. I certainly count myself among those who believe that we have left the Temple era far behind and grown far beyond the idea of animal sacrifice, seeing it as an ancient practice with no justification in contemporary life. In addition, we recognize and honor the historical connection that Moslems and Christians have to that holy place and believe that the status quo on the Temple Mount, while often tense, is critical to uphold to respect those connections and to avoid potentially disastrous results.

I should quickly add that I am not referring to continuing the status quo at the Western Wall where the government sponsored compromise which was supposed to give egalitarian worship equal status at the Kotel has apparently been shelved. This is completely unacceptable and the idea that Jews would abuse other Jews, both verbally and physically, for seeking a place at the wall is offensive and profane. I believe we must continue to raise the issue of equal access to the Kotel for egalitarian worship until we have true equality at the holy site.

But, to return to the main issue, if we do not seek to rebuild the Temple, if it is part of our past but not our present or our future, why would we continue to talk about it and consider its importance?

I asked myself these questions before Yom Kippur this year. Each year, during the Musaf service on Yom Kippur, we say the Avodah Service which re-creates with words and movement, the rituals of atonement performed by the High Priest in Temple times. I truly love the Avodah service and took some time before the holy day to consider why I feel such a strong emotional connection with remembering this ritual.

I arrived at three answers.

First, while I obviously love Jewish ritual, after more than 45 years of observance, I find my passion for ritual waning at times. I wish it weren't the case but occasionally I find myself going through the motions with our ritual. Then, along comes Yom Kippur with its deep meaning, its drama and its mystery and I feel swept up once again in the power that our rituals can have for us. And, the Avodah service coming when it does during the day makes me even more appreciative of how much ritual brings to our lives. The Shabbat candles seemed to burn extra bright this year on the Shabbat after Yom Kippur and the processions with the lulav and etrog on Sukkot and the chanting of Hallel, psalms of praise, brought extra meaning.

Remembering the Temple reminds us of how important and potentially life enhancing our contemporary Jewish ritual can be.

Secondly, I realized that when we consider the Temple's destruction, it is an opportunity to remind ourselves of the places we have lost in our lives. Remembering the Temple reminds us that even if less meaningful than the loss of loved ones, losing a meaningful place in our lives touches us deeply. Whether it is a house which we lived in which no longer stands, a school which we attended which is no longer used as a school or, as in my case this year, the little candy store which I visited before Hebrew School each day which now has closed, the places which were essential in our lives and are now gone leave a hole in our heart. Remembering the Temple is just another way of remembering the sacred places we all have known.

Finally, I noted that the High Priest performed three atonement rituals on Yom Kippur: first for his family, then for all of the priests, then for all of the people.

This is a dramatic reminder that while we begin with ourselves, we can't end with ourselves. We must continually seek wider and wider circles of concern until we have shown a commitment not only to ourselves and our people but to all people and all of creation. It is a goal that we must continue to work towards.

Those were my three answers to the question of what the Temple can teach us even if we reject a re-building of the building or a return to an ancient form of worship.

These are just three ideas as to why I and so many of us cherish our historical and spiritual connection with this sacred spot while we seek and pursue peace for Jerusalem and the entire world.

May we dedicate ourselves this Hanukkah to appreciating the power of ritual, recognizing sacred places we have lost and always widening our concern for others. ■

The eternal Chanukah flame

Rabbi Aharon Goldstein, special to the WJN

Beginning December 24, we will be celebrating the holiday of Chanukah. When we sit down and watch the candles, we ask ourselves what lesson the candles have for us. The Talmud tells us that when the Greeks entered into the Holy Temple they defiled the sanctified oil there. Defiled means that they broke the seal that was applied by the High Priest to protect the integrity of the oil that was used for holy purposes in the temple and then touched the oil. Why would this be an important thing for the Greeks to do? If they wanted to destroy the service of the holy temple and prevent the lighting of the menorah, they could have destroyed the oil rather than simply breaking the seal and touching it. Furthermore, by merely touching the oil and rendering it impure for holy service, they didn't accomplish anything, because, according to Jewish law, when the entire community has been defiled, which was the case, the law requiring pure oil is not in force. So the mitzvah of lighting the menorah could have been done with this defiled oil. With this in mind, it might not be understood why God made the great miracle to find one undefiled cruse of pure holy oil and the great miracle that it should last for eight full nights when the defiled oil could have been legally used to complete the Menorah ceremonies. After all, God does not make miracles in vain.

Rabbi Aharon Goldstein

So to understand this situation we have to understand the motivation and goals of the Greeks. What were they trying to accomplish against the Jews that God had to perform a miracle to effect a solution? As a reminder, let's recall that oil symbolizes wisdom. When the Greeks, very deliberately and meticulously did not destroy, confiscate or pour out the oil, but merely touched it, what was their strategy? Their strategy was that the Jews should continue to study and practice Torah but their study and practice should be "defiled". Like the oil, the Greeks wanted to defile Jewish study and practice but not eliminate it altogether. Jews could study Torah but with a Greek influence. That is, study Torah as an academic subject and intellectual exercise but without any Godliness and holiness. That was the meaning of defiling the oil. Removing the holiness and interaction with God that is integral to Judaism, but leaving the rest of the practice as mundane and secular rituals without Godliness. We find in our prayers it is stated that the Greeks wanted us to forget "Your Torah". They didn't want us to forget the Torah altogether, but they wanted us to forget that it was God's Torah. They wanted us to continue learning Torah, but as an academic book of wisdom without Godliness and holiness.

Similar to this, in our prayers it is stated that they wanted to prevent us from performing His Mitzvos. The Greeks were OK with Jews doing *mitzvot* but only without acknowledging that they were God's Mitzvos. The words used are "*chukay ritzonecha*." The word "*chok*" refers to *mitzvot* that are beyond rational understanding and "ritzonecha" means "your will." In other words, if you want to do a Mitzvah then do it — but don't do it because it is God's will or with any holy intent. And also, don't do any *chukim - mitzvot* that are beyond rational understanding. Because, to the Greeks, if it was supra-rational then it required faith in God which would create a connection to God and bring holiness into the physical world. They wanted to prevent Jews from doing God's will so they banned the *mitzvot* that are beyond understanding-*chukim* — but allowed other Mitzvos that could be rationally explained. Doing *mitzvot* because they "make sense" was OK, but doing Mitzvos because they connected one to God and brought holiness into the world was not OK. Taking away holiness and God was their goal.

Matisyahu and the Macabees understood what the Greeks were trying to do to the Jewish people. Even though they were a small minority compared to the mighty Greek army, they were willing to give up their lives to protect the Jewish people and Judaism. According to the rules of Nature and "rationality" it would have been impossible for this small, ill-equipped band of fighters to defeat the mighty Greeks. However, God made a miracle and allowed them to defeat the Greeks.

This miracle served several purposes. First, it prevented the Greeks from carrying out their nefarious plan to change, and ultimately eliminate, Judaism. Second, it proved to the Jews and to the world the presence of God. Similarly with the miracle of the oil, God made the miracle to specifically show that the Jews should not have to use impure oil (even though it would have been permissible) because doing so would eliminate the holy connection of the Mitzvah, which was the ultimate goal of the Greeks, and would have meant the defeat of the Jewish people. Therefore, God made this great miracle to ensure that they had this pure oil with the seal from the High Priest.

So, the lesson we can learn from all this applies to us today when we watch the Chanukah candles burning. The soul of a Jew is compared to a candle. Every Jew is a candle of God. Our purpose is to illuminate the world around us. We place the Chanukah candles where everyone can see them in order that they make the world a brighter place in which Godliness is revealed, thus hastening the coming of the Messianic Era in which we will have, once again, the Holy Temple with the Holy Menorah, Happy Chanukah!. ■

The Bible Players inspire local Jewish educators

Peretz Hirshbein, special to the WJN

What does improv have to do with Jewish education? According to Aaron Freidman and Andrew Davies, "everything!" Together, Andrew and Aaron are The Bible Players, an improv comedy duo specializing in making Torah stories and Jewish values fun and relevant. The pair met back in their Jewish high school in Philadelphia, and each has spent many hours as a religious school teacher. After college, they took their shared interest in theater, and created The Bible Players.

In October, Andrew and Aaron came to Ann Arbor to share what they do with the Jewish educators and students of the community. On the evening of the 27th, they worked with over 35 teachers from Beth Israel Religious School, Temple Beth Emeth Religious School, Hebrew Day School of Ann Arbor, and the JCC's Early Childhood Center. Using improve games and techniques, the Bible Players taught the teachers ways to bring Torah stories to life for children of all ages. Teachers found the workshop eye-opening. Michelle Paris, one of the ECC's Head Teachers, remarked that "of all the scholars-in-residence who have taught us in the past, the Bible Players hit the mark with usable strategies for every age group."

BIRS Education director Cindy Saper, ECC teacher Heather Kepes, and HDS teacher Esther Jakar improvise a part of the story of Miriam

Over the following days, The Bible Players performed for students from all over Ann Arbor's Jewish community. TBE Religious School director Terri Ginsburg said that "The students at TBE laughed and laughed at the Bible Players' humor and enjoyed recognizing familiar stories and characters in their performance. The teen madrichim and teachers thought that they were very clever. It was exciting to see everyone experiencing the Torah in a new way." Andrew and Aaron used the stories they performed not only to teach children a narrative from the Torah, but also to really illustrate the important values to take from Torah stories.

HDS Head of School Jennifer Rosenberg and HDS teacher Lisa Bernstein talk over the workshop with Andrew Friedman of the Bible Players.

The Bible Players

The Bible Players came to Ann Arbor under the auspices of the Jewish Educators Council of Ann Arbor (JEC,) a collaborative group made up of the leadership of the communities Jewish educational institutions. The JEC is funded by the Jewish Federation of Greater Ann Arbor, which has charged the JEC with providing opportunities for professional development to the community's Jewish educators. For more information about the Bible Players, go to http://www.thebibleplayers.com. ■

Honoring excellence at HDS: Milka Eliav receives the Herb Amster Award

Jennifer Rosenberg, special to the WJN

In 2011, an anonymous donor made a generous donation to Hebrew Day School to honor the memory of Herb Amster (z"l). Amster was an avid supporter of Jewish life in Ann Arbor. He was one of the founders of the JCC and an esteemed leader in the local Jewish community. The donation in his memory supports an award to honor the work of outstanding Hebrew and Judaic Studies teachers, and I am so pleased to share the news that this year's recipient is Milka Eliav.

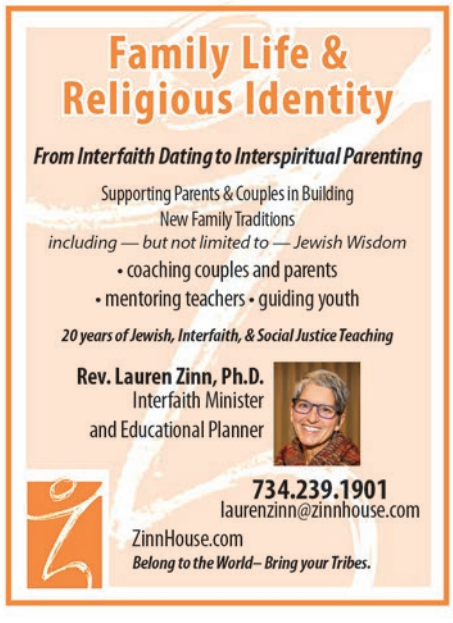
Morah Milka has taught every grade level at Hebrew Day School. And whether she is working with our oldest students or our youngest, Eliav's teaching is characterized by her extraordinary energy, her passion for the Hebrew language and for Jewish tradition, and, above all else, a powerful and unmistakable love for young children. To watch Eliav teach is to observe an educator who pours warmth and compassion into all of her work; and it is to watch young children respond to those warm feelings by learning and thriving under Eliav's guidance.

I asked some of Eliav's students what it is like to have her as a teacher and the same themes came up again and again. "She makes learning fun!" remarked one student. "She takes care of me," said another. "She makes us laugh in class," said a third. These students described a classroom environment that I have seen in person many times—it is an engaging, exuberant space in which curiosity is encouraged and a love for learning is nurtured.

Eliav's co-teacher, Debbie Carbone, painted a similar picture in describing Milka's work, "Milka brings enthusiasm, compassion, creativity and a genuine passion for teaching to the classroom. She creates a learning environment where speaking, learning and hearing Hebrew is exciting and not at all intimidating. Our students are proud of their heritage and knowledgeable about Jewish traditions, holidays and values from her effective instruction. She is an amazing colleague, a team player and a great friend."

Eliav's efforts on behalf of HDS extend beyond the classroom as well. She is a mentor to other teachers and, as the director of our Rosh Chodesh assemblies, puts together programming that we—students, teachers, and parents—enjoy together as a community.

In all of these ways, Eliav exemplifies qualities that we know would have made Amster proud. The dedication, passion, and creativity that she brings to HDS are reminiscent of the traits that he brought to our community. We are so grateful to the generous donor who made it possible to honor both of these individuals, to Amster for his commitment to our community and his leadership in the past, and to Eliav for the talent and love she brings to the classroom each day. ■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Ohad Naharin, artistic director
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A native son's winning debut: Gavriel Savit's *Anna and the Swallow Man*

Rachel Urist, staff writer

Gavriel Savit, an Ann Arbor native, just published his first novel. It features Anna, the precocious daughter of a linguistics professor in Krakow, 1939. The father, a member of the Polish intelligentsia, has instilled in his daughter a love of language and mastery of six of them, including Polish, Russian, German, and Yiddish. One day he's called away. He fears he won't return, so he leaves Anna in the care of a friend. When the father fails to collect his daughter, the friend turns Anna out. She's seven years old and on her own.

The rest of the novel is the story of her survival. Told through the eyes of a young girl, the tale earns its rightful place in the pantheon of Holocaust literature. It is an ambitious endeavor. Using the Holocaust as a backdrop for fiction is risky. There is danger of trivializing or minimizing. There is risk of not getting the facts straight. The enterprise involves existential questions that remain unanswered. If God is the divine protector, how can He have allowed the Holocaust to happen? As Emma Donahue does in *Room*, Savit employs the winning device of seeing the world through the eyes of a child. This conceit is both inspired and rewarding. Is an adult equipped to answer a child's questions when even the most protective adult cannot guarantee safety?

Until her father's disappearance, he and his daughter enjoyed a rare, mutually protective intimacy. They talked about everything, and he patiently explained the ways of the world. But Nazi rule defied explanation. While walking with her father down the street one day, they happened upon soldiers brutalizing a Jew. She turned to her father and asked why the soldiers were laughing at the man. One of the soldiers turned to her and explained: "Because, Liebling, that is not a man. That is a Jude." No matter how well-informed we are regarding the Holocaust, we, too, look in wonder at this sadism.

Then Anna encounters the "Swallow Man." He is uncannily tall, slender, a mesmerizing figure. She follows him. He calls to the birds, and they respond. Like her father, he speaks many languages, including those that Anna knows. But he is a mystery. Early in their acquaintance, he tells the girl, "It's not good for a girl to be without a father." Later, in one of her many precocious displays, she says: "I'm sorry; I know it's not good for a girl to be without a father these days. But is it any better for a father to be without a daughter?"

The relationship between Anna and the Swallow Man, full of magical realism, could only emerge in dire circumstances. The two meet on the street just after Anna has been turned out. The Swallow Man, taken by surprise at the girl's appearance, is enchanted by her. The spell is mutual. They become companions on a journey to survival. Despite his vaguely frightening air, he becomes her protector. Anna proves both burden and savior. In a tale filled with surprises, including astonishingly perceptive insights, Savit keeps his readers on edge.

Like Anna's father, the Swallow Man has a unique relationship to language. Unlike her father, the Swallow Man speaks "Bird." Hence, his name. Mostly, though, he speaks "Road," a language conjugated in deception. But Road is different from lying, because Road is the language of survival. The Swallow Man, an astute observer of nature and humankind, teaches Anna to recognize the need for clever mendacity when danger lurks. Language, she learns, is full of tricks. People say one thing and mean another.

Gavriel Savit

He teaches her his recipe for survival. That recipe is offered in axioms.

—One can't be found as long as one keeps moving.

—Wherever people gather, one ought to appear to them as they themselves would wish to appear. In the city this means looking effortlessly prosperous. In the country this means looking as if one is not from the city.

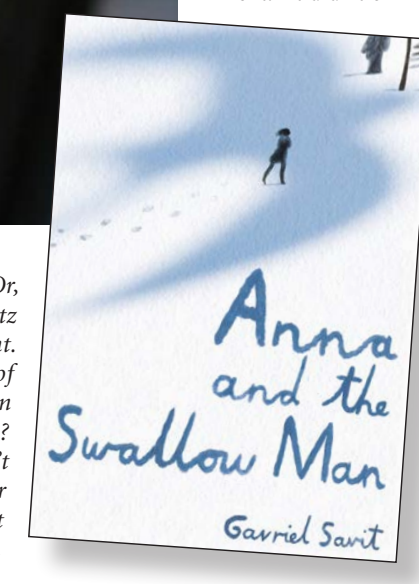
—Human beings are the best hope in the world of other human beings to survive.

—Asking a stranger for something is the easiest way to assure that he will not give it. Much better simply to show him a friend with a need.

—People are far more confident in their decisions when they think they have changed their own minds themselves.

The Swallow Man's "when in Rome" strategy works wonders. In Savit's words:

"The cornerstone of their success in border crossing was that the Swallow Man never, ever said directly that he was from the places the soldiers named. … Instead of giving a simple lie, the Swallow Man would launch into a series of questions and appreciations. "Why can't they make beer here like they do at home?" he would say. Or, "How's the old Prospekt Lenina?" There was hardly a single town in all of the Soviet Union without a Lenin Street anymore. Or, "Oh! I missed the Platz so much this Weihnacht. Most beautiful time of year." What German down didn't have a square? What town square wasn't amply decorated for Christmas? It would not take the Swallow Man long to get a smile or an agreement out of the soldier."



On their trek to liberation, Anna and the Swallow Man encounter many war horrors. They find a friend hanging from a tree. They bear witness to massacres, mass graves, and murder victims. They find the remains of enemy encampments. There are scenes set in a "*dwór*"—a Polish manor on a country estate—and one of many locales that capture the scope of the Nazi perfidy during its occupation of Europe. The Swallow Man's m.o. is to keep moving, to induce rather than ask, to be alert at all times, to hide, to remain anonymous. These are the tactics that keep him alive. He teaches these tactics to Anna. She's a quick study.

Savit's writing includes enticing cliff-hangers, presented as harbingers of things to come. Early on, we hear, "This was the second time that Anna heard the Swallow Man laugh." A bit later: "This is how Anna fell in love with the man who kissed his rifle." The rifle, as it turns out, was not a rifle. It was a musical instrument unfamiliar to Anna. The owner, Reb Hirschl, is someone Anna meets and befriends in the woods. Reb Hirschl teaches Anna (and the Swallow Man) a Hebrew prayer as "an alternative to his prayer for the dead." This prayer is: "*Baruch atah, Adonai, mechaye hameytim*" ("Blessed are you, my Lord, who puts life in the dead.")

Savit's publisher, Knopf, decided to market Anna and the Swallow Man as a young adult (YA) novel, though Savit did not write the book with young readers in mind. In fact, only precocious young readers would appreciate the book. Written with literary flair, Savit is profoundly aware and respectful of language as he constructs the plot's twists and turns. He brings in unpredictable elements and drops clues elegantly. He keeps the reader in his grip. I read the book in one gulp. The writing often brought to mind the apt critique offered by my nine-year old grandson after seeing a show that was far less polished than this book. His assessment: "It didn't cliff-hang me." This novel, on the other hand, did "cliff-hang" me—repeatedly.

Full disclosure: I watched Gavi Savit grow up. He's from an observant Jewish home in Ann Arbor. He graduated from the Hebrew Day School and Hillel Academy's middle school, then from Pioneer High. He earned his BFA in Musical Theatre at the University of Michigan. Over the years, I watched him in a number of shows, from his role in a *Purimspiel* at HDS to the role of Sir Toby Belch in a Shakespeare in the Arb production of *Twelfth Night*. As a musical theatre student, he was in many other shows. More recently, he played Briggs in *Amazing Grace*, on Broadway and in Chicago.

Following the publication of this novel, Savit gave a reading in Ann Arbor at Literati Book Store on Washington Street. The room was packed. Savit spoke with poise and easy confidence. His parents, who still live in Ann Arbor, were in proud attendance. Several people asked whether the book has been optioned for film. For those who wonder, Savit says that at the moment, a producer has a "shopping agreement" on the book that authorizes her to put together a production package to option the property and pitch it to a studio. Whether or not the book makes it to screen, Gavriel Savit is a rising star, as both writer and performer. ■

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Have yourself a merry little Chrismukkah

Mary Bilyeu, staff writer

It's beginning to look a lot like Chrismukkah, December's infamous interfaith mishmash.

If you're celebrating the 12 days of Christmas plus the eight days of Hanukkah for 20 days of food, fun, and family, life at this time of year can seem to spin as wildly as a dreidel.

Ordinarily, while Christmas always falls on December 25 and Hanukkah invariably falls on the 25th of Kislev, there's not a perfect synchronicity of the two holidays.

Until now.

Why is this year different from all other years?

Because this year, the first candle of the menorah will be lit on December 24. And that means the first full day of Hanukkah overlaps with Christmas Day.

It's a Chrismukkah miracle!

Needless to say, this is a unique opportunity to celebrate a culinary co-mingling of festive flavors.

Of course, Christmas cookies are legendary. A sweet tradition is to indulge in cookies … lots and lots of cookies. Cookie exchanges. Cookies for Santa. Cookies, cookies, and more cookies. Not that there's anything wrong with that. Cookies are one of the primary reasons that this is the most wonderful time of the year.

But let's be sure to have a holly, jolly Chrismukkah by giving those cookies some Jewish flair.

Traditional Eastern European kolacky are a beautiful sight, resembling a baby swaddled in a blanket since two corners of a square of dough are folded up over a fruit filling. But why not use poppy seeds or prunes in the center, taking inspiration from hamantaschen?

Mandelbrot can come in a variety of flavors, as long as the requisite almonds - the mandel part - are included. The recipe below includes some ruby red cranberries, and then makes the chocolate chip-studded chocolate dough even more special with an extra drizzle of chocolate. There's nothing better for making spirits bright.

Sure as the stars shine above, tahini will infuse some Sephardic influence into another variety of chocolate cookie, one that also comes with a caramelized sesame seed crunch inspired by beloved Pesach candies.

Sufganiyot can come in a baked variation by sneaking some jam into the center of those lovely little tidbits known as Mexican wedding cookies or Russian tea cakes. Let it snow in your kitchen, as you coat these buttery bites with powdered sugar.

And finally, classic rugelach get to take a winter break from the familiar chocolate or raisin fillings. Fresh cranberries and orange marmalade will offer a colorful flavor sensation as vivid as Rudolph's famously red nose.

May your days be merry and bright with some sweet Chrismukkah treats enjoyed by the light of your menorah. ■

Kolacky

6 ounces cream cheese, at room temperature
1 cup unsalted butter, at room temperature
1 tablespoon sugar
2 1/2 cups flour
About 3/4 cup prepared poppy-seed or prune filling
Powdered sugar

In a large bowl, with an electric mixer, beat together the cream cheese, butter, and sugar on medium speed until light, about 2 minutes. On low speed, gradually beat in the flour just until mixed. The dough will be soft and sticky.

Divide the dough in half. Pat each half into a thick disk and wrap separately in plastic wrap. Refrigerate until firm enough to handle, at least 1 hour or up to 1 day.

Preheat the oven to 350°. Lightly grease or spray cookie sheets.

Dust a pastry cloth or board with flour. Remove 1 dough disk from the refrigerator and place it on the pastry cloth. Keep the remaining dough disk refrigerated. Roll out the dough into a square or rectangle 1/8 inch thick. Cut into 2 1/2-inch squares.

Place 1 teaspoon of the filling in the center of each square. Pull 2 opposite corners of the square into the middle, and pinch the edges together to seal. Place the cookies on the prepared cookie sheets, spacing them about 1 1/2 inches apart. Repeat with the remaining dough and filling.

Bake in the center of the oven until lightly golden, 12 to 15 minutes. Let cool on the cookie sheets for 1 to 2 minutes, then transfer to wire racks. Dust the tops with powdered sugar while still warm, then let cool completely.

Yield: 36 cookies

Source: Adapted from Barbara Grunes and Virginia van Vynckt, epicurious.com

Chocolate-Cranberry Mandelbrot

1 16.5-ounce package refrigerated chocolate chip cookie dough
1/3 cup unsweetened baking cocoa
1/2 teaspoon almond extract
1/2 cup sweetened dried cranberries
1/2 cup sliced almonds, toasted
4 ounces semisweet baking chocolate, chopped

Preheat the oven to 350°.

Break up the cookie dough into a large bowl. Stir in the cocoa and almond extract until well blended. Stir in the cranberries and almonds. Divide the dough in half.

Line a baking sheet with parchment paper. Shape each dough half into a 10 by 2-inch rectangle on parchment paper, about 3/4 -inch thick and 4 inches apart.

Bake for 25 to 30 minutes or until the center is firm to the touch. Cool 15 minutes. Carefully cut the baked rectangles diagonally into 1/2-inch slices using a serrated knife. Place the slices, cut sides down, on the same baking sheet.

Bake for 8 minutes. Carefully turn the slices over, bake 8 more minutes or until crisp. Cool completely on baking sheet.

Microwave the semisweet chocolate in a small microwave-safe bowl at high for 1 minute, stirring after 30 seconds, until softened and the chocolate can be stirred smooth. Spoon the chocolate into a zip-top plastic freezer bag. Snip of one corner of the bag to make a small hole; squeeze the bag to drizzle melted chocolate over the cookies. Chill 30 minutes or until set.

Yield: 24 biscotti

Source: Adapted from Time Inc. Books, Christmas Cookie Swap!

Cocoa-Tahini Cookies with Sesame Crunch

For the sesame crunch:
2 tablespoons sugar
2 teaspoons water
1/4 cup sesame seeds
For the cookies:
3/4 cup flour
1/3 cup unsweetened cocoa powder
1/4 teaspoon baking soda
6 tablespoons unsalted butter, cut into chunks, at room temperature
1/4 cup tahini (stir very well before measuring)
3/4 cup sugar
1/3 cup light brown sugar
1/2 teaspoon salt
1 egg, at room temperature
6 ounces semisweet or bittersweet chocolate, finely chopped (or 1 cup dark chocolate chips)

To make the crunch: Put a silicone baking mat on the counter near your stove, or lightly butter the underside of a baking sheet.

Sprinkle the sugar evenly over the bottom of a small heavy skillet, drizzle over the water and place the pan over medium-high heat. The sugar will boil and then, after 3 to 5 minutes, will start to change color. If during this time the sugar bubbles up the sides of the pan, wash the sides down with a brush dipped in cold water.

When about one quarter of the sugar has changed color, gently stir it with a silicone spatula or wooden spoon until you've got a fairly even pale amber color (the color of beer) - a matter of seconds, not minutes. Pour in the sesame seeds and stir to coat them evenly with caramel. Don't worry if you see a little smoke rising from the mixture, just keep stirring until the seeds are coated. Turn the caramelized seeds out onto the silicone mat (or baking sheet), spread them as thin as possible and allow to cool. Finely chop the caramelized seeds.

To make the cookies: Position the racks to divide the oven into thirds and preheat it to 350°. Line two baking sheets with parchment paper or silicone baking mats.

Whisk together the flour, cocoa, and baking soda.

Working with a stand mixer fitted with the paddle attachment, or in a large bowl with a hand mixer, beat the butter, tahini, both sugars, and the salt together on medium speed until smooth, about 2 minutes. Add the egg and beat for a minute or so, then use a sturdy spatula to scrape down the sides and bottom of the bowl.

With the mixer off add the flour mixture all at once, then beat on low speed until then dry ingredients are almost but not completely incorporated. Pour in the chopped chocolate and sesame crunch and mix until the dry ingredients have disappeared. Give the dough, which will look like frosting, a few finishing turns with the spatula.

Using a medium cookie scoop, scoop out level portions of dough or use a tablespoon to get rounded spoonfuls, placing the mounds of dough at least 2 inches apart on the baking sheet - these are spreaders.

Bake the cookies for 13 to 15 minutes, rotating the pans top to bottom and front to back after 7 minutes. At 13 minutes, the cookies will look unset; at 15 only the edges will be set. They'll both be fine, one just a little firmer than the other - it's your choice. Place the baking sheets on racks and let the cookies rest for 5 minutes before carefully transferring them to the racks to firm and cool.

Yield: 24 cookies

Source: Adapted from Dorie Greenspan, Dorie's Cookies

Jam-Filled Snowball Cookies

1/2 cup unsalted butter
1/4 cup powdered sugar, plus extra for coating
1/2 teaspoon vanilla
1 1/8 cups flour
Pinch of salt
1 tablespoon milk
1/2 cup finely chopped pecans
1/4 cup strawberry jam

Add the butter, sugar, and vanilla to a mixing bowl and blend on medium speed. Combine the flour and salt; add a little at a time while mixing on medium speed, then add the milk. Add the pecans to the cookie dough and mix until they are well blended into the dough. Wrap the dough in plastic wrap and chill in the refrigerator for 1 hour.

Preheat the oven to 400°.

Break off 2-inch pieces of dough and roll each into a ball. Use a knife to slice the balls in half.

Use your thumbs to make an indentation in the middle of each half, and fill each half with a half teaspoonful of jam. Press the halves back together and pinch all along the seam with your index finger and thumb, then smooth the dough out by gently rolling between your hands again.

Bake the cookies for 10 minutes, then remove from the oven and transfer to a cooling rack.

Immediately after transferring the cookies to a cooling rack, roll in powdered sugar and place back onto the cooling rack. Let the cookies cool for 30 minutes, then roll in the powdered sugar again for a second coat.

Yield: 1 dozen cookies

Source: Adapted from piarecipes.com

Cranberry-Orange Rugelach

Filling:
1/4 cup finely chopped walnuts
2 cups fresh cranberries
1/2 cup sugar
3 tablespoons water
3 tablespoons orange marmalade

In a medium saucepan, toast the walnuts over medium-low heat just until fragrant; place into a small mixing bowl.

Add the cranberries, sugar, and water to the now-empty saucepan; bring to a boil, then lower heat to medium. Cook until mixture is very thick, stirring constantly and pressing down onto the cranberries to mash them. You should have 1 cup of filling; stir filling mixture and marmalade into the walnuts and set aside.

Dough:
1 cup butter, at room temperature
1 8-ounce package cream cheese, at room temperature
1 egg
1 teaspoon kosher salt
1/2 cup sugar
3 cups flour
Scant 1/4 cup powdered sugar, for finishing

Preheat oven to 325°.

Line a baking sheet with parchment paper.

In a large mixing bowl, combine butter and cream cheese; stir in egg and salt. Stir in sugar, then stir in flour; dough will be crumbly. Empty the dough onto the countertop and knead until it comes together. Divide dough into 4 portions.

Roll one portion at a time into a 12-inch circle on a lightly floured countertop. Spread with 1/4 of the cranberry mixture, spreading to within 1 inch of the outer edge.

Cut the dough into quarters, then cut each quarter into 4 equal portions to make 16 portions. One at a time, starting with the outer edge, roll a portion of dough towards the center to form a spiral. Place onto the prepared cookie sheet and repeat until the entire circle of dough has been rolled.

Bake for 25 to 30 minutes, until the cookies are golden and feel set when pressed. Repeat with remaining dough and filling. Let cool on a rack.

To finish the cookies, place powdered sugar into a large freezer baggie. Add two dozen cookies, shake to coat them in sugar, then remove them to a serving tray and repeat with remaining cookies.

Yield: 64 cookies

Source: Mary Bilyeu

December 2016

Thursday 1

Lunch and Learn: JCC. Artist Sophie Grillet will discuss her works that were on display during the summer at the J's Amster Gallery, including acrylics, clay sculpture and photography. For information, phone Rachael at (734) 971-0990 or email rachaelhoffenblum@jccannarbor.org. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:30–2:15 p.m.

Finding Elijah: TBE Adult Education. 7:30–9 p.m.

Talmud–Jewish Civil Law: Chabad. Sharpen your wits and knowledge of the Jewish legal system by following intriguing discussions in the Talmud. The Talmud is a composite of practical law, logical argumentation and moral teachings. Study from the original Talmud tractate. 8 p.m.

Friday 2

Shalom Gever (Jewish Karate): TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. TNT Shabbat Potluck Dinner from 6–7:30 p.m. Tot Shabbat Dinner from 6–6:45 p.m. Shira from 6:45–7:15 p.m. Learner's Pre-Service from 7:10–7:30 p.m. Shabbat Service–Birthday Blessings from 7:30–9 p.m.

First Friday Shabbat: JCS. Join the JCS in welcoming Shabbat with secular readings, songs, candle lighting, wine and challah. Latkes will follow the short observance. Children always welcome. Dinner cost is $10/person or $25/family. Held at the JCC. Register online at www.jewishculturalsociety.org/observances/shabbat/ 6:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 3

Religious School: TBE. 8:30–10:15 a.m.

Torah Study: TBE. 8:50–9:50 a.m.

Chapel Service: TBE. 10–11:30 a.m.

3rd Grade Family Program: TBE. 10:30 a.m.–12:45 p.m.

Religious School: TBE. 10:45 a.m.–12:45 p.m.

9th Grade Madrichim Training: BIC. 11 a.m.–12:30 p.m.

Shabbat services: *See listing at the end of the calendar*

Sunday 4

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

The Future of Judaism in America: BIC. A discussion with Rabbi Sharon Brous. 10:30 a.m.

Sunday Brunch: Your TBE Experience: TBE. Offsite. 11 a.m.–1 p.m.

Shir Chadash: TBE. 5–6 p.m.

Religious School: TBE. 6–7:30 p.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m

Monday 5

Hebrew School: TBE. 4:15–6 p.m.

Keshet: TBE. 6–8:30 p.m.

Tuesday 6

Latke Making: TBE Brotherhood. 9 a.m.–5 p.m.

Secrets to Success: Chabad. Young adults who are in the twenties are looking for a career that will make them feel fulfilled. Those who are thirties to fifties may be unsatisfied with their current career or think they could do better. Those who are sixty or older are thinking about an encore career–something meaningful to do after they cut back or retire. At some point, people begin to realize that there is more to life than a good career. 9:30 a.m. and 7:30 p.m.

***Yidish tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome for conversation in mame-loshn, which translates to "mother tongue." For information, email egertel@umich.edu or phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

Panel Presentation: Frankel Institute. "Israel and Diaspora Relations: Past, Present, Future." Three prominent scholars discuss the changing relations between the State of Israel and Diaspora Jews in America and Europe from various historical and political perspectives. 202 South Thayer Street, Room 2022. For information, visit lsa.umich.edu/judaic/news-events/all-events.html. 4 p.m.

Shalom Gever (Jewish Karate): TBE. 4–5:30 p.m.

Adult Hebrew 104: TBE. 5–6 p.m.

The Ethical Life: Jewish Values in an Age of Choice. BIC. 6 p.m.

Beginner Level Adult Hebrew: TBE. 6–7 p.m.

Interfaith Service of Affirmation: TBE. 6–9:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 7

Lunch and Learn: BIC. Noon.

Shifting from Aging to Saging: TBE. 1–2:30 p.m.

Mahj: TBE. Offsite. 1–3 p.m.

Hebrew School: TBE. 4:15–6 p.m.

Adult Hebrew 101 Beginner Level: TBE. 5:30–6:30 p.m.

Keshet: TBE. 6–8:30 p.m.

Board Meeting: TBE. 7:30–9:30 p.m.

Thursday 8

Lunch and Learn: JCC. Learn about the People's Food Co-op, located in Ann Arbor since 1971. Besides groceries, they sell exclusive natural products, run Café Verde, a fair trade coffee bar, and offer a variety of classes open to the pubic. For information, phone Rachael at (734) 971-0990 or email rachaelhoffenblum@jccannarbor.org. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:30–2:15 p.m.

Arts Around Town Film Showing: BIC and JCC. Screening of new documentary, *On the Map*, chronicling the 1977 Maccabi Tel Aviv baseball team that faced the powerhouse Soviets in the first European Cup. UM Palmer Commons, Forum Room $10/member, $15/guest.. 6–8 p.m.

Text Study: Journey to a New Land: TBE. 7:30–9 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *See first Thursday of month.*

Friday 9

Women of TBE Fiber Arts Group: TBE. 1:30–3:30 p.m.

Shalom Gever (Jewish Karate): TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service from 7:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 10

Religious School: TBE. 8:30 a.m.–1:15 p.m.

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Chanukah Bazaar: TBE. 9 a.m.–2 p.m.

Chapel Service: TBE. 10–11:30 a.m.

International Human Rights Day Shabbat Service: AARC. Special morning service, led by Margo Schlanger. JCC. 10 a.m.–Noon.

Preschool 3: TBE. 10:45 a.m.–12:45 p.m.

Religious School: TBE. 10:45 a.m.–12:45 p.m.

Tot Shabbat: BIC. 11:15 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 11

Gan Katan: BIC. 9:30 a.m.

Arts Around Town Featuring Deborah Ory: JCC. *NYC Dance Project* by Deborah Ory, joined in conversation about her work by UM professor and renowned dancer Peter Sparling. Champagne brunch precedes talk. $10/member; $15/guest. For information, contact Karen at (734) 971-0990 or email karenfreedland@jcccannarbor.org. 10:30–Noon.

SAC Open Meeting: TBE. Offsite. 11 a.m.–1 p.m.

Book Launch: "Hillel at Michigan:" Frankel Center and UM Hillel. Andrei Markovits of the University of Michigan will speak about his book, *Hillel at Michigan: 1926/27–1945: Struggles of Jewish Identity in a Pivotal Era*." The book celebrates Michigan Hillel's 90th anniversary almost to the day and represents the first published installment on Jewish students' experiences at the University of Michigan, covering its existence during an era of heightened political tensions, economic worries and growing anti-Semitism. Dr. Markovits is an Arthur F. Thurnau Professor and the Karl W. Deutsch Collegiate Professor of Comparative Politics and German Studies at the University of Michigan. Michigan Hillel, 1429 Hill Street. For information, visit lsa.umich.edu/Judaic/news-events/all-events.html. RSVP on Hillel's Website at www.michiganhillel.org/events. Buffet lunch included. 12:30–2 p.m.

Bat/Bar Mitzvah Family Series: BIC. 7th Grade Siyyum. 10:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

JFS Festival of Lights Celebration: TBE. Held at Genesis of Ann Arbor, 2309 Packard Road. For information, visit www.jfsannarbor.org/festival-of-lights. 3–5:30 p.m.

Chanukah Bazaar: TBE. 3–7 p.m.

Celebrating TBE's Archive: TBE. In TBE Library. 4–6 p.m.

Religious School: TBE. 6–7:30 p.m.

Rishonim Chanukah Party: TBE. 6–8 p.m.

Monday 12

Hebrew School: TBE. 4:15–6 p.m.

Keshet: TBE. 6–8:30 p.m.

Group Supported Spiritual Exploration: TBE. 6:10–7:40 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Tuesday 13

Secrets to Success: Chabad. 9:30 a.m. and 7:30 p.m. *See December 6.*

Women of TBE Fiber Arts Group: TBE. 1:30–3:30 p.m.

***Yidish tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome for conversation in mame-loshn, which translates to "mother tongue." For information, email egertel@umich.edu or phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

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Adult Hebrew 104: TBE. 5–6 p.m.

The Ethical Life: Jewish Values in an Age of Choice: BIC. 6 p.m.

Beginner Level Adult Hebrew: TBE. 6–7 p.m.

Spirituality Book Club: TBE. 7:30–8:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 14

Lunch and Learn: BIC. Noon.

Hebrew School: TBE. 4:15–6 p.m.

Adult Hebrew 103: TBE. 5:30–6:30 p.m.

Keshet: TBE. 6–8:30 p.m.

Thursday 15

Lunch and Learn: JCC. What does it mean to be Jewish in southeast Michigan? Eric Acton, assistant professor of linguistics at Eastern Michigan University, will discus the Jewish Life and Language Project. There will also be an opportunity to contribute to the project by being interviewed. For information, contact Rachael at (734) 971-0990 or by email at rachaelhoffenblum@jccannarbor.org. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:30–2:15 p.m.

One Candle for Tzedakah: JCC. 4th annual event giving back to the community. For information, contact Jessica Gillespie at (734) 971-0990 or by email at jgillespie@jccannarbor.org. 6–8 p.m.

Nachamu: Shiva Minyan Leader Training: TBE. 7–8:30 p.m.

Membership Committee Meeting: TBE. 7:30–8:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *See first Thursday of the month.*

Friday 16

Shalom Gever (Jewish Karate): TBE. 4–5 p.m.

AARTY Shul-In: TBE. 5–7:30 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Latke Dinner, sponsored by TBE Brotherhood, from 6:30–7:30 p.m. Shira from 6:45–7:15 p.m. Shabbat Service from 7:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 17

Religious School: TBE. 8:30–10:15 a.m.

Torah Study: TBE. 8:50–9:50 a.m.

Sixth Grade Shabbat Morning with the Rabbis: BIC. 9:30 a.m.

Chapel Service: TBE. 10–11 a.m.

Baby Shabbat: TBE. 10:45 a.m.–Noon

Religious School: TBE. 10:45 a.m.–12:45 p.m.

9th Grade Madrichim Training: TBE. 11 a.m.–12:30 p.m.

R & R Group Annual Chanukah Party: TBE. Offsite. 6:30–9 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 18

50th Anniversary Committee Meeting: TBE. Location TBD. 10–11 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Calendar

Trip to Arab American National Museum: BIC. 2 p.m.

Shir Chadash: TBE. 5–6 p.m.

Religious School: TBE. 6–7:30 p.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m

Monday 19

Women of TBE Reading Group: "The Historical Novel:" TBE. Noon–2 p.m.

Keshet: TBE. 6–8:30 p.m.

Women of TBE Fiber Arts Group: TBE. 7–9 p.m.

Tuesday 20

Secrets to Success: Chabad. 9:30 a.m. and 7:30 p.m. *See December 6.*

Adult Hebrew 104: TBE. 5–6 p.m.

Shalom Gever (Jewish Karate): TBE. 4–5:30 p.m.

Beginner Adult Hebrew: TBE. 6–7 p.m.

The Ethical Life: Jewish Values in an Age of Choice: BIC. 6 p.m.

Spirituality Book Club: TBE. 7:30–8:30 p.m.

WTBE Board Meeting: TBE. 7:30–9:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 21

Mahj: TBE. Offsite. 1–3 p.m.

Adult Hebrew 103: TBE. 5:30–6:30 p.m.

Keshet: TBE. 6–8:30 p.m.

Women of TBE Fiber Arts Group: TBE. 7–9 p.m

Thursday 22

Spirituality Book Club: TBE. 12:30–1:30 p.m.

Thursday Lunch and Learn: JCC. Sally George Wright, PhD, former vice president of Beth Aaron congregation in Billings, Montana, will discuss a series of hate crimes aimed at the congregation in 1993 and the community's response. The events in Billings inspired the "Not in Our Town" movement, which involved education in schools on prejudice and bullying. Several movies and documentaries by the same name have been released since 1995. For information or to RSVP, phone Rachael at (734) 971-0990 or by email at rachaelhoffenblum@jccannarbor.org. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:30–2:15 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays.*

Friday 23

Marvelous Music for Preschoolers and Their Families: HDS. Moving and grooving by HDS recorder ensemble and Klez Kids band director, Ben Kessler. For information, call (734) 971-4633 or email admissions@aa.org. At HDS, 10–11 a.m.

Shalom Gever (Jewish Karate): TBE. 4–5 p.m.

Fourth Friday Tot Shabbat: AARC. At the JCC. 5:45–6 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shabbat Service from 7:30–9 p.m.

Fourth Friday Shabbat Services and Potluck: AARC. Lay-led Kabbalat Shabbat services. Followed by vegetarian potluck dinner. Pizza nosh for children and childcare provided during services. At the JCC. 6:30–8 p.m.

Saturday 24

Torah Study: TBE. 8:50–9:50 a.m.

Chapel Service: TBE. 10–11 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Chanukah: Chabbad. Latke evening. 7:30 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 25

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Movie at Michigan Theater: TBE. *Willy Wonka and the Chocolate Factory.* Doors open at 10 a.m.

Monday 26

Chanukah Ice Skating: Chabad. Ann Arbor Ice Cube. 5:30 p.m.

Keshet: TBE. 6–8:30 p.m.

Dinner and Movie: AARC. Indian dinner and a movie. Details TBD. For information, contact info@aarecon.org.

Men's Torah Study: TBE. 7:30–9 p.m.

Tuesday 27

Secrets to Success: Chabad. 9:30 a.m. and 7:30 p.m. *See December 6.*

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 28

Genesis Board Meeting: TBE. 7–9 p.m.

Thursday 29

Coloring for Grown Ups: TBE. Relax and unwind with an afternoon of coloring. RSVP to ensure enough supplies. For information or to RSVP, contact Rachael at (734) 971-0990 or by email at rachaelhoffenblum@jccannarbor.org. 1–2 p.m.

Public Menorah Lighting: Chabad. Liberty Plaza at Division Street and Liberty. 6 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *See first Thursday of the month.*

Friday 30

Shalom Gever (Jewish Karate): TBE. 4–5 p.m.

Hanukkiah Lighting and Dinner: BIC. 4:30 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service from 7:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 31

Torah Study: TBE. 8:50–9:50 a.m.

Chapel Service: TBE. 10–11 a.m.

Shabbat services: *See listing at the end of the calendar.*

January 2017

Monday 2

KidZone Vacation Day: JCC. Vacation Days provide fun and adventure for children K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children hang out in the new KidZone Lounge complete with computers, games and a reading area, have arts and crafts time, play sports, and watch a kid-friendly movie. For more information or to register, view www.jccannarbor.org or contact Tamara at (734) 971-0990 or by email at tamaralewis@jccannarbor.org. 9 a.m.–4 p.m.

Tuesday 3

KidZone Vacation Day: JCC. Vacation Days provide fun and adventure for children K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children hang out in the new KidZone Lounge complete with computers, games and a reading area, have arts and crafts time, play sports, and watch a kid-friendly movie. For more information or to register, view www.jccannarbor.org or contact Tamara at (734) 971-0990 or by email at tamaralewis@jccannarbor.org. 9 a.m.–4 p.m.

Secrets to Success: Chabad. Young adults who are in the twenties are looking for a career that will make them feel fulfilled. Those who are thirties to fifties may be unsatisfied with their current career or think they could do better. Those who are sixty or older are thinking about an encore career–something meaningful to do after they cut back or retire. At some point, people begin to realize that there is more to life than a good career. 9:30 a.m. and 7:30 p.m.

***Yidish tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome for conversation in mame-loshn, which translates to "mother tongue." For information, email egertel@umich.edu or phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

Shalom Gever (Jewish Karate): TBE. 4–5:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 4

KidZone Vacation Day: JCC. Vacation Days provide fun and adventure for children K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children hang out in the new KidZone Lounge complete with computers, games and a reading area, have arts and crafts time, play sports, and watch a kid-friendly movie. For more information or to register, view www.jccannarbor.org or contact Tamara at (734) 971-0990 or by email at tamaralewis@jccannarbor.org. 9 a.m.–4 p.m.

Mahj: TBE. Offsite. 1–3 p.m.

Keshet: TBE. 6–8:30 p.m.

Thursday 5

KidZone Vacation Day: JCC. Vacation Days provide fun and adventure for children K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children hang out in the new KidZone Lounge complete with computers, games and a reading area, have arts and crafts time, play sports, and watch a kid-friendly movie. For more information or to register, view www.jccannarbor.org or contact Tamara at (734) 971-0990 or by email at tamaralewis@jccannarbor.org. 9 a.m.–4 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:30–2:15 p.m.

Executive Committee Meeting: TBE. 7–8:15 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m.

Friday 6

KidZone Vacation Day: JCC. Vacation Days provide fun and adventure for children K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children hang out in the new KidZone Lounge complete with computers, games and a reading area, have arts and crafts time, play sports, and watch a kid-friendly movie. For more information or to register, view www.jccannarbor.org or contact Tamara at (734) 971-0990 or by email at tamaralewis@jccannarbor.org. 9 a.m.–4 p.m.

Shalom Gever (Jewish Karate): TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Learner's Pre-Service from 7:10–7:30 p.m. Shabbat Service–Birthday and Anniversary Blessings from 7:30–9 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 7

Torah Study: TBE. 8:50–9:50 a.m.

Chapel Service: TBE. 10–11:30 a.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 8

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

Monday 9

Hebrew School: TBE. 4:15–6 p.m.

Keshet: TBE. 6–8:30 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Tuesday 10

Secrets to Success: Chabad. 9:30 a.m. and 7:30 p.m. *See January 3.*

***Yidish tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome for conversation in mame-loshn, which translates to "mother tongue." For information, email egertel@umich.edu or phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

Women of TBE Fiber Arts Group: TBE. 1:30–3:30 p.m.

Shalom Gever (Jewish Karate): TBE. 4–5:30 p.m.

"New Directions in the Study of the Yishuv:" Frankel Center. Presented by Liora Halperin of the University of Colorado-Boulder, Noah Hysler-Rubin of the Bezalel Academy for Arts and Design, and Lior Libman of the State University of New York-Binghampton. Discussion of the study of Yishuv, the Jewish community in pre-State Palestine. 202 South Thayer Street, Room 2022. For information, lsa.umich.edu/Judaic/news-events/all-events.html. 4:10 p.m.

The Ethical Life: Jewish Values in an Age of Choice: BIC. 6 p.m.

Brotherhood Board Meeting: TBE. 7:15–8:45 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 11

Hebrew School: TBE. 4:15–6 p.m.

Keshet: TBE. 6–8:30 p.m.

Board Meeting: TBE. 7:30–9:30 p.m.

Thursday 12

Jewish Mindfulness Meditation Sit: TBE. 1:30–2:15 p.m.

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Nachamu: Shiva Minyan Leader Training: TBE. 7–8:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *See first Thursday of the month.*

Friday 13

Women of TBE Fiber Arts Group: TBE. 1:30–3:30 p.m.

Shalom Gever (Jewish Karate): TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service from 7:30–9 p.m.

First Friday Shabbat: JCS. Celebrated this month on the second Friday. Join in welcoming Shabbat with secular readings, songs, candle lighting, wine and challah. Dinner and "Jewish Jeopardy" will follow the short observance. Children always welcome. Dinner cost is $10/person or $25/family. Held at the JCC. Register online at www.jewishculturalsociety.org/observances/shabbat/ 6:30–9 p.m.

Friday evening services: *See listing at end of calendar.*

Saturday 14

Religious School: TBE. 8:30–10:15 a.m.

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Chapel Service: TBE. 10–11 a.m.

Tot Shabbat: BIC. 11:15 a.m.

Religious School: TBE. 10:45 a.m.–12:45 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 15

K–8th Grade Family Mitzvah Day: BIC. 9:30 a.m.

Shades of Yale Acapella Group: BIC. 9:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Art Reception: TBE. Reception for Harry Shokler. For information, contact Karen at (734) 971-0990 or email karenfreedland@jccannarbor.org. 4–6 p.m.

Shir Chadash: TBE. 5–6 p.m.

Religious School: TBE. 6–7:30 p.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

Monday 16

KidZone Vacation Day: JCC. Vacation Days provide fun and adventure for children K-5 when Ann Arbor Public Schools and Hebrew Day School have scheduled closures. Children hang out in the new KidZone Lounge complete with computers, games and a reading area, have arts and crafts time, play sports, and watch a kid-friendly movie. For more information or to register, view www.jccannarbor.org or contact Tamara at (734) 971-0990 or by email at tamaralewis@jccannarbor.org. 9 a.m.–4 p.m.

Brotherhood Board Retreat: TBE. 11 a.m.–2 p.m.

Women of TBE Reading Group: "The Historical Novel:" TBE. 12:30–2 p.m.

A2SO Chamber Concert: TBE. Afternoon of music starring the Ann Arbor Symphony Orchestra. For information, contact Karen at karenfreedland@jccannarbor.org or phone (734) 971-0990. $10/person. Tickets at www.a2so.org. 1–2:30 p.m.

Dames Dinner: TBE. 3–10 p.m.

Keshet: TBE. 6–8:30 p.m.

Women of TBE Fiber Arts Group: TBE. 7–9 p.m.

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Tuesday 17

Secrets to Success: Chabad. 9:30 a.m. and 7:30 p.m. *See January 3.*

***Yidish tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome for conversation in mame-loshn, which translates to "mother tongue." For information, email egertel@umich.edu or phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

Shalom Gever (Jewish Karate): TBE. 4–5:30 p.m.

The Ethical Life: Jewish Values in an Age of Choice: BIC. 6 p.m.

Religious Education Committee Meeting: TBE. 7:30–8:30 p.m.

Spirituality Book Club: TBE. 7:30–8:30 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 18

Mahj: TBE. Offsite. 1–3 p.m.

WTBE Dames Dinner: TBE. 6–9 p.m.

Keshet: TBE. 6–8:30 p.m.

Thursday 19

Spirituality Book Club: TBE. 12:30–1:30 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:30–2:15 p.m.

Membership Committee Meeting: TBE. 7:30–8:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *Thursdays.*

Friday 20

Shalom Gever (Jewish Karate): TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shabbat Service and 5th Grade Shabbat from 7:30–9 p.m.

Saturday 21

Religious School: TBE. 8:30–10:15 a.m.

Torah Study: TBE. 8:50–9:50 a.m.

6th Grade Shabbat Morning with the Rabbis: BIC. 9:30 a.m.

Sweatshirt Shabbat and Cholent Kiddush: BIC. 9:30 a.m.

Bar Mitzvah Service: TBE. 10–11:30 a.m.

Preschool 3: TBE. 10:45 a.m.–12:45 p.m.

Kiddush: TBE. 11:30 a.m.–2 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 22

Book Club: JCS. Discussion of *Even in Darkness* by local author Barbara Stark-Nemon. No need to be a Book Club member to attend. For information about the book, see www.barbarastarknemon.com.com/even-in-darkness. Register online at www.jewishculturalsociety.org. 10 a.m.–Noon.

Volunteer Appreciation Brunch and Film: BIC. Brunch and showing of *Praying with My Feet.* 10 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

Shir Chadash: TBE. 5–6 p.m.

Teen Parenting Workshop: TBE. 6–7:30 p.m.

Religious School: TBE. 6–7:30 p.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

Monday 23

Hebrew School: TBE. 4:15–6 p.m.

Keshet: TBE. 6–8:30 p.m.

Women's Torah Study: TBE. 7–8:30 p.m.

Men's Torah Study: TBE. 7:30–9 p.m.

Tuesday 24

Secrets to Success: Chabad. 9:30 a.m. and 7:30 p.m. *See January 3.*

***Yidish tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome for conversation in mame-loshn, which translates to "mother tongue." For information, email egertel@umich.edu or phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

"Jews and Photography in Britain: New Perspectives in Jewish History and the History of Photography:" Frankel Center. Presented by Michael Berkowitz of the University College London. Berkowitz will speak about his recent book, the first-ever historical investigation of the Jewish engagement with photography in Britain, ranging from the work of immigrant Jewish photographers in the mid-nineteenth century to the author's audience with His Royal Highness, the Duke of Edinburgh in 2012. Lecture dedicated in honor and memory of Paul Leeds. 202 South Thayer Street, Room 2022. For information, visit lsa.umich.edu/Judaic/news-events/all-events.html. 4:10 p.m.

Shalom Gever (Jewish Karate): TBE. 5–6:30 p.m.

The Ethical Life: Jewish Values in an Age of Choice: BIC. 6 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Wednesday 25

Hebrew School: TBE. 4:15–6 p.m.

Keshet: TBE. 6–8:30 p.m.

Genesis Board Meeting: TBE. 7–9 p.m.

Thursday 26

TheraPaws Visit: JCC. Inaugural bi-monthly visit from TheraPaws therapy dogs. TheraPaws offers canine-assisted therapy and brings their therapy dogs to schools, hospitals and other sites throughout Washtenaw County. For information or to RSVP, contact rachaelhoffenblum@jccannarbor.org. 1–2 p.m.

Jewish Mindfulness Meditation Sit: TBE. 1:30–2:15 p.m.

Brotherhood Guys Night Out: TBE. Zamaan Café. 6–7:30 p.m.

Talmud–Jewish Civil Law: Chabad. 8 p.m. *See first Thursday of the month.*

Friday 27

Shalom Gever (Jewish Karate): TBE. 4–5 p.m.

Family Shabbat Services: TBE. Tot Shabbat from 5:45–6:15 p.m. Tot Shabbat Dinner from 6:15–6:45 p.m. Shira from 6:45–7:15 p.m. Shabbat Service from 7:30–9 p.m.

Friday Night Lights: BIC. Service and dinner. 6 p.m.

Fourth Friday Shabbat Services and Potluck: AARC. Lay-led Kabbalat Shabbat services. Followed by vegetarian potluck dinner. Pizza nosh for children and childcare provided during services. At the JCC. 6:30–8 p.m.

Friday evening services: *See listing at the end of the calendar.*

Saturday 28

Religious School: TBE. 8:30–10:15 a.m.

Torah Study: TBE. 8:50–9:50 a.m.

Shabbat Limmud: BIC. 9 a.m.

Chapel Service: TBE. 10–11 a.m.

Baby Shabbat: TBE. 10:45 a.m.–Noon

Religious School: TBE. 10:45 a.m.–12:45 p.m.

Tot Shabbat: BIC. 11:15 a.m.

50th Anniversary Gala: TBE. At the Polo Fields. 6–10 p.m.

Quiz Night: BIC. 7 p.m.

Shabbat services: *See listing at the end of the calendar.*

Sunday 29

Gan Katan: BIC. 9:30 a.m.

Book Club: AARC. Participants will discuss, *Putting God Second: How to Save Religion from Itself,* by Donniel Hartman. At a private home. 9:45–11:30 a.m.

Tanya–Jewish Mysticism: Chabad. Delve into the basic text of Chassidim and discover the beauty and depth of Judaism. 10:30–11:30 a.m.

All Ensemble Concert: TBE. 4–6 p.m.

Religious School: TBE. 6–7:30 p.m.

Kol Halev Rehearsal: TBE. 6:15–7:45 p.m.

Monday 30

Hebrew School: TBE. 4:15–6 p.m.

Keshet: TBE. 6–8:30 p.m.

Social Action Committee Meeting: TBE. 7–9 p.m.

Tuesday 31

Secrets to Success: Chabad. 9:30 a.m. and 7:30 p.m. *See January 3.*

***Yidish tish* (Yiddish Conversational Group):** Beanster's Café in UM Michigan League, 911 North University. All levels and ages welcome for conversation in mame-loshn, which translates to "mother tongue." For information, email egertel@umich.edu or phone (734) 936-2367. 1:30 p.m. *Tuesdays.*

Shalom Gever (Jewish Karate): TBE. 5–6:30 p.m.

The Ethical Life: Jewish Values in an Age of Choice: BIC. 6 p.m.

Tea and Torah on Tuesday—for Women: Chabad. 8 p.m. *Tuesdays.*

Weekly Friday night Shabbat services

Shabbat Service: AAOM. Services held at UM Hillel. Call 994-9258 in advance to confirm time.

Shabbat Service: BIC. 6 p.m.

Shabbat Service: TBE. Tot Shabbat at 6 p.m., followed by tot dinner. Traditional Service at 7:30 p.m. Once a month Middle School Service at 7:30 p.m. For information, call 665-4744.

Shabbat Service: Ann Arbor Reconstructionist Congregation. 6:15 p.m. at the JCC the fourth Friday each month. Musical Shabbat service followed by vegetarian potluck. Pizza nosh for the kids at 6:00 p.m. Childcare provided during the service. All are welcome to attend. For information, call 975-6527, email mamacohen@comcast.net, or visit www.aarecon.org.

Shabbat Service: Chabad. Begins at candle-lighting time. Home hospitality available for Shabbat meals and Jewish holidays. Call 995-3276 in advance.

Weekly Shabbat services

Shabbat Services: AAOM. Morning service, 9:30 a.m. Evening service, 35 minutes before sunset. Call 662-5805 for information. Mincha/Ma'ariv with Seudah Shlisheet and Dvar Torah every week. Torah topics and a bite to eat. Discussions led by Rabbi Rod Glogower and other local scholars. Home hospitality available for Shabbat meals. UM Hillel.

Shabbat Services: BIC. 9:30 a.m. Morning childcare from 10 a.m.–12:15 p.m.

Shabbat Services: AA Reconstructionist Congregation. Morning services held the second Saturday of each month at the JCC from 10 a.m.–noon integrating traditional liturgy with music, chanting and contemporary readings including Torah service and discussion. A morning of songs and text study takes place the first Saturday of each month. For info, email info@aarecon.org or call 913-9705 or visit www.aarecon.org.

Shabbat Services: Chabad. Friday night services at Shabbat candle lighting time. Saturday morning services at 9:45 a.m. Afternoon services 45 minutes before sundown. Call 995-3276 for Home Hospitality and Meals for Shabbat and Jewish Holidays.

Shabbat Services: Pardes Hannah. Generally meets the 2nd and 4th Saturdays of each month. Call 663-4039 for more information. 10 a.m. Led by Rabbi Elliot Ginsburg.

Shabbat Services: TBE. Torah Study with Rabbi Levy at 8:50 a.m. Morning Minyan with Rabbi Delson and lay leaders at 9:30 a.m. Sanctuary Service at 10 a.m. most weeks. Call the office at 665-4744 or consult website at www.templebethemeth.org for service details.

Home Hospitality for Shabbat and Holiday Meals: AAOM. Call 662-5805 in advance.

Home Hospitality and Meals: Chabad. Every Shabbat and Holiday. Call 995-3276 in advance.

Fequently listed phone numbersand addresses of organizations:

Ann Arbor Orthodox Minyan (AAOM)
1429 Hill Street 994-5822

Ann Arbor Reconstructionist Congregation (AARC)
2935 Birch Hollow Drive 913-9705

Beth Israel Congregation (BIC)
2000 Washtenaw Ave. 665-9897

Chabad House
715 Hill Street 995-3276

Jewish Community Center (JCC)
2935 Birch Hollow Drive 971-0990

Jewish Cultural Society (JCS)
2935 Birch Hollow Drive 975-9872

Jewish Family Services (JFS)
2245 South State Street 769-0209

Jewish Federation
2939 Birch Hollow Drive 677-0100

Pardes Hannah
2010 Washtenaw Ave. 761-5324

Temple Beth Emeth (TBE)
2309 Packard Road 665-4744

UM Hillel
1429 Hill Street 769-0500

Shabbat Candlelighting

December 2	4:42 PM
December 9	4:42 PM
December 16	4:43 PM
December 23	4:46 PM
December 30	4:51 PM
January 6	4:57 PM
January 13	5:05 PM
January 20	5:13 PM
January 27	5:22 PM

Vitals

Mazel tov

Alexander Acker on his bar mitzvah, January 7
Jonah Seinfeld-Chopp on his bar mitzvah, January 14.
Tal Vaknin on his bar mitzvah, January 21.
Aharon and Esther Goldstein on the birth of their granddaughter, Zelda Rochel, to parents Chaim and Moussia Goldstein, November 20.
Murray and Esther Rosenthal on the engagement of their son Joel Rosenthal to Jamie Geist.
Rabbi Allan D. Kensky on the birth of his grandson, Simon Neal Kensky, son of Eitan and Jen Kensky.
Evan Eisman on his bar mitzvah, December 5.
Zach Newpol on his bar mitzvah, December 5.
Eleanor Mills on her bat mitzvah, December 12.
Dalin Adler on his bar mitzvah, January 16.

Condolences

Caroline Shevrin on the death of her mother, Barbara Green, October 24.
David Allan on the death of his wife, Susan Allan, also mother of Jennifer Allan, October 27.
Ruth Bardenstein on the death of her father, Max Bardenstein, October 31.
Rachel Beaver on the death of her mother, Carolyn Watson, October 31.
Edward D'Angelo on the death of his mother, Evelyn D'Angelo, November 9.
Joan Rosenblum on the death of her husband, Robert Rosenblum, November 19.
Paul Adler on the death of his father, Jack Adler, November 21.
Denise Thal on the death of her mother, Ileane Levine Thal, November 24.

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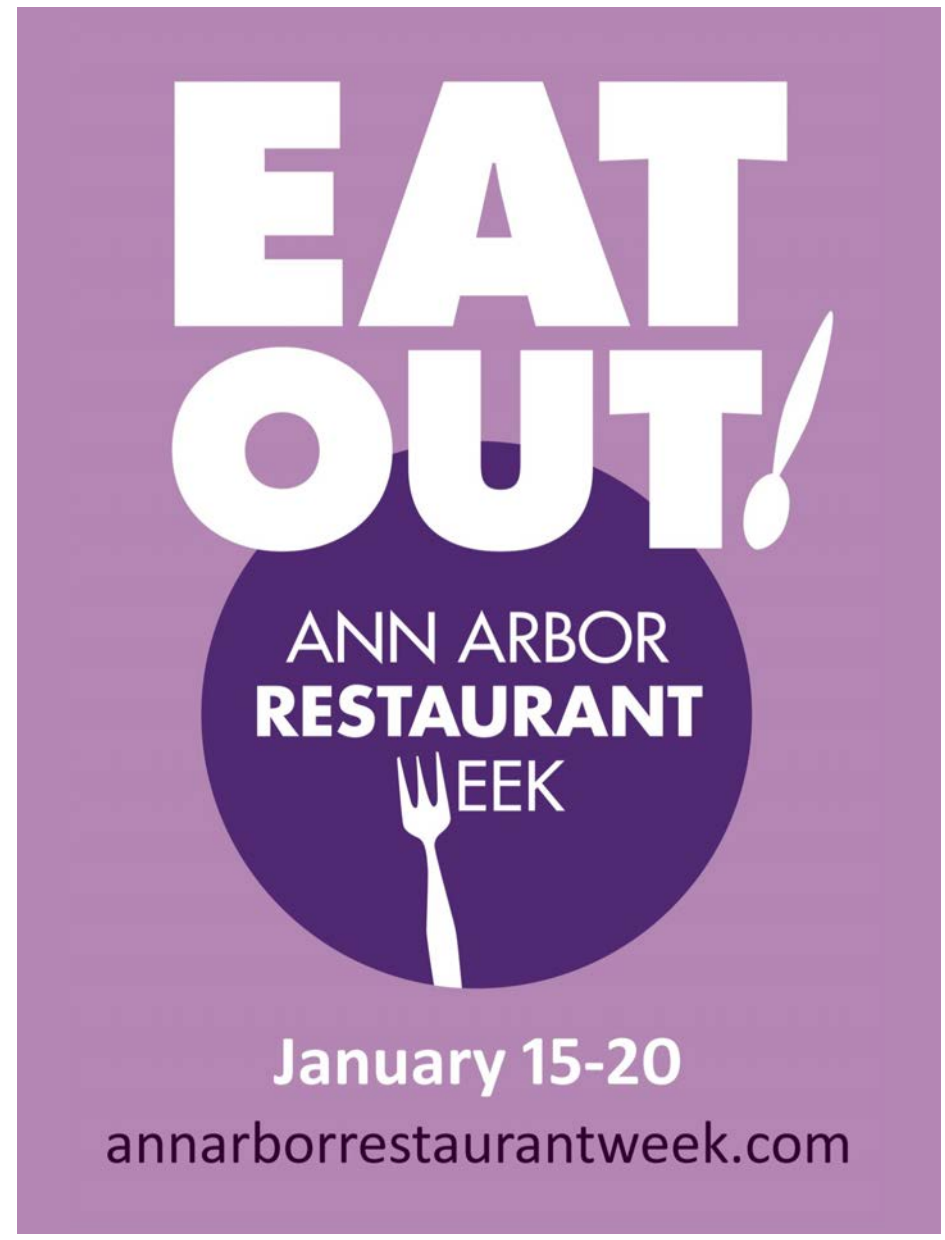

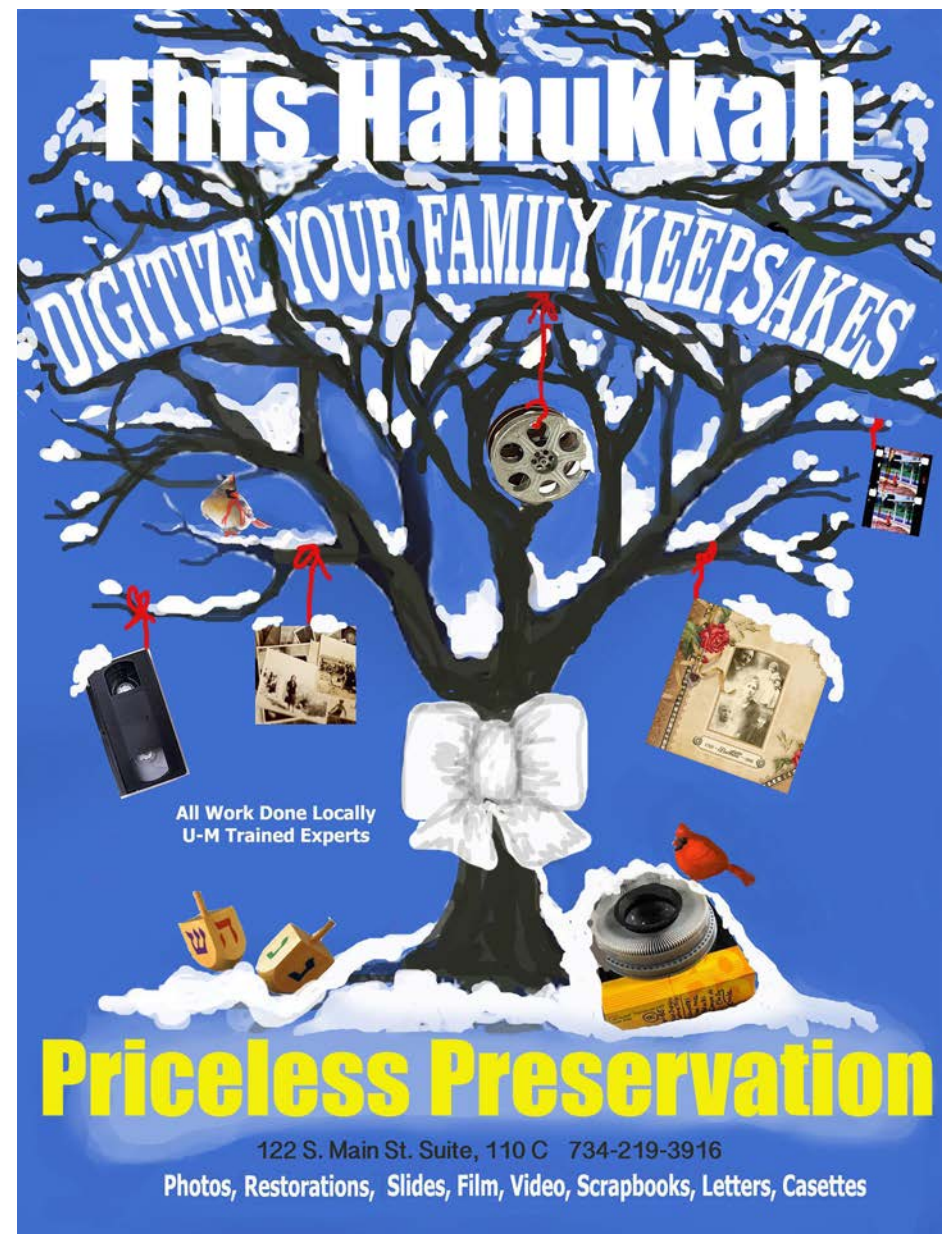
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